THE GREAT BOOK OF NEEDS

THE GREAT BOOK OF NEEDS

Expanded and Supplemented

VOLUME I

The Holy Mysteries

Translated from Church Slavonic with notes by

St. Tikhon's Monastery

St. Tikhon's Seminary Press
South Canaan, Pennsylvania

1998

The Great Book of Needs, Expanded and Supplemented,
Volume I The Holy Mysteries

Translation and notes ©Copyright 1998 by St. Tikhon's Seminary Press.
All rights reserved.

Published with the blessing of

His Eminence, the Most Reverend HERMAN,
Archbishop of Philadelphia and Eastern Pennsylvania

by

St. Tikhon's Seminary Press
Box 130
South Canaan, Pennsylvania 18459

Printed in the United States of America

ISBN 1-878997-56-4

Library of Congress Cataloging-in-Publication Data

Russka i͡a pravoslavna i͡a t͡serkov'.
[Trebnik. English]
The Great Book of Needs : expanded and supplemented / translated from Church Slavonic with notes by St. Tikhon's Monastery.
p. cm.
Planned 3. vols.
Contents: v. 1. The holy mysteries -- v. 2. The sanctification of the temple and other ecclesiastical and liturgical blessings.
ISBN 1-878997-56-4 (vol. 1). ISBN 1-878997-57-2 (vol. 2).
1. Russka i͡a pravoslavna i͡a t͡serkov'--Liturgy--Texts. 2. Orthodox Eastern Church--Liturgy--Texts. 3. Occasional services--Orthodox Eastern Church--Texts. I. Title.
BX375.T73R87 1998
264'.019--dc21

98-21715
CIP

TABLE OF CONTENTS

VOLUME I
The Holy Mysteries

Preface vii
General Instructions to the Priest on Parish Service of Needs x
A Note on Terminology xiii
Introductory Prayers xv

I. ENTRY INTO THE CHURCH

1. PRAYERS ON THE FIRST DAY AFTER A WOMAN HAS GIVEN BIRTH TO A CHILD 3
2. PRAYER AT THE NAMING OF A CHILD ON THE EIGHTH DAY OF BIRTH 7
3. PRAYERS FOR A WOMAN ON THE FORTIETH DAY OF CHILDBIRTH 10
4. PRAYER FOR A WOMAN WHEN SHE HAS MISCARRIED/ ABORTED AN INFANT 16
5. PRAYERS AT THE MAKING OF A CATECHUMEN 19
6. THE OFFICE OF HOLY BAPTISM 29
7. THE OFFICE OF HOLY ANOINTING (CHRISMATION) 39
8. EXHORTATION BY THE PRIEST TO THE SPONSOR AFTER THE BAPTISM OF AN INFANT 45
9. THE ABLUTION AND TONSURE ON THE EIGHTH DAY 47
10. A PRAYER FOR HOLY BAPTISM, THAT IS, HOW BRIEFLY TO BAPTIZE AN INFANT WHEN THERE IS FEAR OF DEATH 53

11. COMPLETION BY THE PRIEST OF THE OFFICE OF HOLY BAPTISM IF IT WAS PERFORMED BY A LAYMAN 56

12. THE OFFICE FOR RECEIVING INTO THE ORTHODOX CHURCH SUCH PERSONS WHO HAVE NOT PREVIOUSLY BEEN ORTHODOX, BUT, FROM INFANCY HAVE BEEN REARED IN HERESY, YET RECEIVED VALID BAPTISM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT, WHILE REJECTING THE REST OF THE HOLY MYSTERIES AND CHURCH CUSTOMS, AND HOLDING OTHER OPINIONS CONTRARY TO THE ORTHODOX CHURCH 61

13. THE OFFICE FOR RECEIVING THOSE COMING TO THE ORTHODOX CHURCH FROM THE ARMENIAN CONFESSION (Also used for those coming from: Other Non-Chalcedonian (Coptic, Jacobite, Ethiopian, Indian); Nestorian; Roman-Latin; Lutheran; Reformed) ... 72

14. THE OFFICE FOR ANOINTING WITH CHRISM SUCH PERSONS WHO HAVE COME TO THE ORTHODOX FAITH AND HAVE UNITED THEMSELVES WITH THE *ORTHODOX*-CATHOLIC CHURCH 88

15. THE OFFICE FOR RECEIVING THOSE COMING TO OUR HOLY CHURCH FROM THE JEWISH FAITH (Also used for those coming from Islam and Paganism) 96

16. CONCERNING JOINING THE ORTHODOX CHURCH BEFORE DEATH 111

17. THE RULE OF METHODIUS, PATRIARCH OF CONSTANTINOPLE, CONCERNING THE RETURN FROM APOSTASY OF VARIOUS PERSONS TO THE TRUE ORTHODOX FAITH 113

18. PRAYERS OF PURIFICATION, FOR ONE RETURNING TO THE TRUE FAITH FROM APOSTASY 115

II. HOLY REPENTANCE

19. PREFACE AND INSTRUCTION CONCERNING HOW IT BEHOOVES A CONFESSOR TO BEHAVE AND TO INSTRUCT WITHOUT CONTRADICTION THEM THAT COME TO HIM 120

20. THE ORDER OF CONFESSION 122

21. EXHORTATION TO THE PENITENT BEFORE CONFESSION 123

(Continuation of the ORDER OF CONFESSION) 124

22. EXHORTATION FROM THE SPIRITUAL FATHER TO THE SPIRITUAL CHILD AFTER THE CONFESSION OF SINS 131

23. GENERAL QUESTIONS ASKED BY THE CONFESSOR AS FOUND IN THE *BOOK OF NEEDS* 135

24. PRAYER ON THE ABSOLUTION FROM PENANCE 138

III. THE EUCHARIST

25. THE OFFICE FOR PRIESTS WHO HAVE BEEN TEMPTED IN SLEEP 139

26. THE OFFICE WHEN IN EXTREME URGENCY OCCASION ARISES TO GIVE COMMUNION TO A SICK PERSON 149

IV. HOLY MATRIMONY

27. HOLY MATRIMONY (Preparations) 153

28. THE ORDER THAT IS USED AT BETROTHALS 156

29. THE ORDER OF THE CROWNING 162

30. PRAYER AT THE TAKING OFF OF THE CROWNS ON THE EIGHTH DAY 180

31. THE SCROLL OF NICEPHORUS, PATRIARCH OF CONSTANTINOPLE AND CONFESSOR 181

32. THE OFFICE FOR A SECOND MARRIAGE 182

V. HOLY OIL (ANOINTING)

33. THE OFFICE OF HOLY OIL (ANOINTING), SUNG BY SEVEN PRIESTS ASSEMBLED IN A CHURCH OR IN A HOME 189

34. THE OFFICE OF HOLY OIL (BRIEF FORM) 233

VI. HOLY ORDERS

35. A NOTE ON CLERICAL RANKS 237

36. THE OFFICE FOR THE SETTING-APART OF A READER AND A CANTOR ... 238

37. THE OFFICE FOR THE ORDINATION OF A SUBDEACON 243

38. THE OFFICE FOR THE ORDINATION OF A DEACON 246

39. THE OFFICE USED AT THE ELEVATION OF AN ARCHDEACON OR A PROTODEACON 252

40. THE OFFICE USED AT THE ORDINATION OF A PRESBYTER 253

41. THE ORDER OF THE OFFICE FOR THE MAKING OF A PROTOPRESBYTER (ARCHPRIEST) 258

42. THE OFFICE USED AT THE ELEVATION OF AN IGUMEN (ABBOT) 260

43. THE OFFICE USED AT THE ELEVATION OF AN ARCHIMANDRITE 263

44. EXHORTATION AT THE ENTRUSTING OF A MONASTIC FLOCK TO AN ARCHIMANDRITE (OR IGUMEN) 265

45. THE OFFICE OF CONFESSION AND ANSWERING OF A BISHOP (AND THE LAYING-ON OF HANDS) 270

VII. THE BLESSING OF WATERS

46. THE ORDER OF THE LESSER SANCTIFICATION OF WATERS 282

47. THE ORDER OF THE GREAT SANCTIFICATION OF WATERS OF HOLY THEOPHANY 303

VIII. THE MONASTIC TONSURE

48. THE ORDER OF CLOTHING IN RIASA AND KAMILAVKA (I) 319

49. THE ORDER OF CLOTHING IN RIASA AND KAMILAVKA (II) 326

50. THE ORDER OF THE LESSER SCHEMA (*LITTLE HABIT*), THAT IS, OF THE MANTIYA 329

51. THE ORDER OF THE GREAT ANGELIC SCHEMA (*GREAT HABIT*) 351

52. PRAYER AT THE LAYING ASIDE OF THE COWL 384

APPENDIX: Dismissals

DAYS OF THE WEEK 387

FESTAL CYCLE 389

LENTEN CYCLE 391

PASCHAL CYCLE 393

PREFACE

The *Offices*, *Orders*, *Prayers*, and *Blessings* found in this and subsequent volumes of the ***Great Book of Needs*** have been compiled and translated from the (***Velikii***) ***Trebnik*** ((***Great***) ***Book of Needs***) published in Kiev, at the Kiev-Caves Lavra (1902), supplemented by the (***Velikii***) ***Trebnik*** ((***Great***) ***Book of Needs***) published in Moscow (1884), the ***Trebnik*** (***Book of Needs***) also published in Moscow (two volumes—1902) and the ***Dopolnitel'nii Trebnik*** (***Supplementary Book of Needs***) published at Holy Trinity Monastery (1961). The ***Great Book of Needs*** has also been augmented by various *Offices*, *Orders*, *Prayers*, and *Blessings* translated from the ***Chinovnik Archiereiskovo Svyashchenosluzhenia*** (***Ritual Book of Hierarchical Sacred Services***) published in Moscow (1982) and the ***Dopolnitelnii Trebnik*** (***Supplementary Book of Needs***) published in Belgrade (1975). In addition, a few *Offices*, *Orders*, *Prayers*, and *Blessings* have been taken from other sources, and are indicated by "‡".

Rubrical notes have been significantly expanded, taking into account, in not a few instances, modern practice. Additional rubrical notes and other materials have been taken from: Priest N. Silchenkov, ***Prakticheskoe Rukovodstvo pri otpravlenii Prikhodskikh Treb*** (*Practical Handbook for the Administration of Parish Needs*), Voronezh, 1888; Priest K. Nikolsky, ***Posobiye k'izucheniu Ustava Bogosluzheniya Pravoslavnoi Tserkvi*** (Aid for the Study of the Rubrics of the Divine Services of the Orthodox Church), St. Petersburg, (1900); Priest S. Bulgakov, ***Nastol'naya Kniga dlya Svyashcheno-Tserkovno-Sluzhitelei*** (Reference Book for Priestly Church Servers), Kharkov (1900); and ***Nastol'naya Kniga Svyashchennosluzhitelya*** (Reference Book of Priestly Service), Moscow, (1977-).

The order in which the various *Offices*, *Orders*, *Prayers*, and *Blessings* occur have been significantly rearranged, partly due to the addition of material not found in the Slavonic ***Trebniks*** (e.g., from the ***Hierarchical Service Book***), but also for greater ease in finding them. The Slavonic ***Trebniks*** reflect centuries of additions and revisions, so that the arrangements found within are no longer logical. Although there are those who may decry such "tampering", we must always remember that these books exist primarily for the fulfilling of various "needs" in parish life and, to paraphrase the Savior, such books exist for the "needs" of the faithful, not the faithful for the "needs" of the books. Nonetheless, the task of rearranging such materials has not been taken lightly and has been done after much reflection.

Concerning liturgical language, the desire in translation was to make the various *Offices*, *Orders*, etc., meaningful, prayerful, and as dignified as possible.

Hence, traditional liturgical English has been utilized for the various Prayers and readings from Holy Scripture, although not for the rubrical notes and other places where the use of "traditional" English is not necessary.

The various Psalms found herein are an original translation from the Septuagint (LXX) as found in the Church Slavonic ***Psalter*** and are numbered according to the customary Septuagint usage, with the customary English numbering in parentheses "( )". Various other Old Testament readings, likewise, have been taken from the Septuagint.

Because of the overall size of the ***Great Book of Needs*** presently translated and expanded, as well as the various circumstances wherein it will be used by the Priest, a conscious decision was made to divide it into three volumes (the first two of which are now published). Volume One, subtitled ***The Holy Mysteries*** consists of those *Offices*, *Orders*, *Prayers* and *Blessings* associated with the traditional "Seven Sacraments" (or "Mysteries"), augmented by the "Blessing of Waters" and the "Monastic Tonsure", seen by many theologians of the Orthodox Church as "Mysteries" also. Volume Two, subtitled ***The Sanctification of the Church and other Ecclesiastical and Liturgical Blessings*** consists of diverse *Offices*, *Orders*, etc., centered around the sanctification and consecration of the Church buildings and properties, Icons and other liturgical objects used for the Divine Services, as well as various *Offices*, *Orders*, etc., found in close association with the course of the Liturgical Year, such as the Blessing of Candles on the Feast of the Meeting (Feb. 2), or the Kneeling Prayers of Pentecost, of the Blessing of Grapes and First Fruits on the Feast of Transfiguration (Aug. 6), etc. Volume Three, still in preparation, will consist of miscellaneous *Offices*, *Orders*, etc., that are more "occasional" in character: the Funeral sequence, Services of Thanksgiving and Supplication (***Moliebens***), and the sanctification and blessing of various things important in the daily life of the parishioners (homes, fields, wells, livestock, vehicles of transport, etc.).

GENERAL INSTRUCTIONS TO THE PRIEST ON PARISH SERVICE OF *NEEDS*

The following directives, taken from Priest N. Sil'chenkov, ***Prakticheskoe Rukovodstvo pri otpravlenii Prikhodskikh Treb*** (***Practical Handbook for the Administration of Parish Needs***), Voronezh, 1888, (reprinted many times), are applicable even in modern times. Hence, they are printed here. Further notes, not found in the *Handbook* also have been added here, signified by square brackets "[ ]").

The Priest, upon approaching any Divine Service, must always keep in mind the commandment of the Apostle Paul: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" *(2 Cor. 7:1)* Therefore, Priests must be especially careful that they always, but most importantly in the service of the Sacraments, be free from any weighty, mortal sin that has not been cleansed by repentance.

It is also very important that the Clergy be watchful over their sobriety, for if they, serving in the darkening of mind, skip anything or change any word or action related to the essence of a Sacrament. For example, if, during the Service of Baptism, they forget the words that constitute the essence of the Rite of Baptism, then they will be under the judgment of God and of the Church.

When the *Directives* speak of the "essence" of a Sacrament, this refers to what is absolutely essential, as against the lesser parts. For example, in the Mystery of Baptism, the words "The servant of God, *N.*, is baptized...", as against, for example, the Great Litany at the beginning; or in the Mystery of Marriage, the words "The servant of God, *N.*, is crowned...", as against the Litany of Supplication at the end; or in the Mystery of Holy Anointing, the words of the *Prayer of the Oil*, as against the reading of the various Gospels (as important as they are); or if in the Mystery of Repentance, the Prayer after the Confession and the words of absolution are not pronounced; etc. In the Mystery of Baptism, water is used, and not some other medium, and a three-fold immersion, not a single immersion, etc.; in the Mystery of Chrismation, consecrated Chrism must be used, and not simple oil; etc. Indeed, great care must be taken with everything that constitutes the Sacramental Mystery.

Yet, can it not be said that even the so-called "lesser parts" are essential and should not be abbreviated or omitted without great need? The Priest must perform the Sacramental Mysteries (indeed, every *Office*, *Order*, or *Prayer* of the ***Book of Needs***) with due piety and humility, read all the appointed Prayers with care, and not act according to whim or fancy, or in an altered state.]

The Priest, serving a Sacrament, must explain the meaning of it to those over whom or for whom the Sacrament is performed.

The Prayers at the homes of parishioners should be performed with reverence and dignity, with clear and understandable reading and singing, without haste or confusion, and without arbitrary changes or innovations.

The singing at the Divine Services (wherever they may be) should not be like disorderly screaming; rather, the singing must be done with attention and dignity.

The vestments and other belongings of the church, required for the Service of *Needs*, must be undamaged, authentic, and clean.

In general, according to the prescriptions of the Divine Services, the Priest must vest in the Phelonion (lit., ***Riza***) in cases if there be a Gospel reading during the Service. The rest of the Services of *Needs* are performed with the Priest wearing Epitrachelion, without which the Priest should do no Service of *Needs*, with the exception of the Confession of a sick person who is in evident danger of death.

[Normally, unless the *Office*, *Order*, or *Prayer* be performed as part of the Divine Liturgy (and certain other Services when, according to *Rubric* the Priest is fully vested), when only Epitrachelion is specified, the Priest wears the Riasa as well. (In time of emergency, however, a ribbon or some similar object may be used in place of the Epitrachelion, in which case the Priest merely blesses it with his hand before it is used. After such use, however, the object (ribbon, string, etc.) should not be used again for its former function and should be disposed of properly, preferably by burning.)]

In ministering the Holy Mysteries (Sacraments), the Priest must remember that it is so strictly prohibited to sell them, that if a Clergyman were to ask for as little as a penny for the administering of Communion, he would be defrocked. Therefore,

one must be careful not to ask anything for the administering of the Sacraments, but be satisfied with what he receives as a voluntarily-given gift.

The Priest should not perform the Services of *Needs* in a parish other than his own; all needs of the parishioners must be fulfilled by their own Clergy. But if there is a need to administer a Sacrament to the sick, or if it is necessary to baptize a child (or even an adult) without delay, if there be a danger to his own life and a local Priest cannot, for some reason, come immediately, then none of the Clergy have the right to refuse to perform a Sacrament.

A NOTE ON TERMINOLOGY

In the various Offices and Orders, a number of ecclesiastical terms are used to refer to parts of the church building and its furnishings. These include:

Altar: (Lit., ***Altar***) This is used in the ***Book of Needs*** (and other liturgical books) to refer to the room within which the Eucharist is celebrated. In some cases, however, as in the *Office for the Consecration of Antimensia*, it may also refer to the Antimension itself. (See **Table of Oblation** (***Zhertvennik***) below.) When "Altar" is used as an adjective, then it refers to items (e.g., "Altar-cloth," "Altar Covering", etc.) used on the Holy Table (or the Table of Oblation).

Analogion: (Lit., ***Analogii***) This is a small stand (or table) on which icons are set, as well as other ecclesiastical appurtenances necessary for certain *Offices*.

Church: (Lit., ***Tserkov***) If capitalized, i.e., "Church", this refers to the Church as a whole, e.g., the Orthodox Church. If not capitalized, i.e., "church", this refers to the building within which the Divine Services are celebrated. The ***Book of Needs*** (and other liturgical books) often uses another term, "temple" (lit., ***Khram***), which is synonymous with "church". For consistency, the term "church" is used throughout this work for both ***Tserkov*** and ***Khram***.

Holy Doors: These are the main doors leading into the Holy Altar. Sometimes the ***Book of Needs*** (and other liturgical books) use the term "Royal Gates", or even, in fewer cases, "Royal Doors" for the entrance into the Altar. For consistency, the term "Holy Doors" is used throughout this work in all cases where the entrance into the Altar is meant.

Holy Table: (Lit., ***Trapeza***) This is the special table upon which the Eucharist is celebrated. In some Offices the term "Throne"

(lit., ***Prestol***) is used in reference to the Holy Table. For consistency, the term "Holy Table" is used throughout.

Narthex: (Lit., ***Pritvor***) This is a smaller room just before the main part of the church where certain lesser Services, e.g., the Hours, and the Litya are celebrated.

Royal Doors: These are the doors opening into the main part of the church from the Narthex.

Sanctuary: (Lit., ***Svyatilishcheh***) When used as part of a rubrical note (its occurrence being infrequent), this usually refers to the main part of the church building, situated between the Narthex and the Altar; sometimes called, in modern terminology, the Nave. (In Slavonic rubrical notes this term also is used, although even more rarely, to refer to the Altar itself.) When used as part of a Prayer, it may mean the Old Testament Tabernacle (or Temple) itself, or the main part of the Tabernacle (or Temple), or the Holy of Holies of either; depending on context it may refer to the Orthodox church building itself or the Holy Altar. In this work the term, when found as part of a rubrical note, for consistency will always refer to the main part of the church building.

Table of Oblation: (Lit., ***Zhertvennik***; sometimes ***Predlozhenie***) In most churches, there is a room off to the north side of the Altar, called the ***Zhertvennik***, within which stands the Table of Oblation, itself called the ***Zhertvennik***. In ancient times the ***Zhertvennik*** was a special place away from the church building itself. (The Slavonic term, ***Zhertvennik***, also signifies the Old Testament Altar.) In the *Office for the Consecration of Antimensia*, the Antimension itself is referred to as the ***Zhertvennik***. (In such cases, the term has been rendered as "Altar".)

INTRODUCTORY PRAYERS

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen.

O Heavenly King, the Comforter, the Spirit of Truth, Who art everywhere present and fillest all things; Treasury of blessings and Giver of life: Come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

Holy God. Holy Mighty. Holy Immortal. Have mercy on us. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

O Most-holy Trinity: Have mercy on us. Lord: Cleanse us from our sins. Master: Pardon our transgressions. Holy One: Visit and heal our infirmities, for Thy Name's sake.

Lord, have mercy. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Our Father, Who art in Heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen.

And if a Psalm (or Psalms) shall follow, the Reader continues:

Lord, have mercy. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Come, let us worship God our King.

Come, let us worship and fall down before Christ, our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God.

And then the appointed Psalm(s).

VOLUME I

The Holy Mysteries

I. ENTRY INTO THE CHURCH

1.

PRAYERS ON THE FIRST DAY AFTER A WOMAN HAS GIVEN BIRTH TO A CHILD

Having received the summons for the reading of the Prayers for the woman who has given birth, the Priest, taking with him Epitrachelion, ***Book of Needs***, and Cross, goes to the home in which the birth has occurred.

Having come to the home where lies the woman who has given birth, and having vested himself with the Epitrachelion, the Priest positions himself near the bed, and turning to the Icon, he begins: Let us pray to the Lord; he reads from the ***Book of Needs*** the first Prayer: O Master, Lord Almighty, inserting the name of the woman who has given birth in those places in this Prayer and those following where it says, (*N.*). Likewise he proceeds to read the second and third Prayers and then, not making a Dismissal, immediately he reads the Prayer for the designation of the name of the infant, who is brought at this time by a member of the family, who stands with the infant behind the Priest.

Let us pray to the Lord. Lord, have mercy.

O Master, Lord Almighty, Who healest every sickness and every weakness: Do Thou Thyself heal also this Thy handmaid, *N.*, who today has given birth, and raise her from the bed on which she lies. For, according to the words of the Prophet David, in sins were we conceived, and all are defiled before Thee. Preserve her and this child which she has borne. Cover her with the shelter of Thy wings from this day until her final end, through the prayers of the Most-holy Theotokos and all the Saints. For blessed art Thou unto the ages of ages. Amen.

Let us pray to the Lord. Lord, have mercy.

O Master, Lord our God, Who wast born of our Most-holy Sovereign Lady, the Theotokos and Ever-Virgin Mary; Who, as an infant, didst lay in a manger and wast carried as a little child: Do Thou Thyself have mercy on this, Thy handmaid who has given birth today to this child. Forgive all her transgressions, both voluntary and involuntary, and protect her from every oppression of the devil. Preserve the infant who has been born of her from every spell, from every cruel thing, from every storm of adversity, and from evil spirits, whether of the day or of the night. Keep this woman under Thy mighty hand and grant her a speedy recovery, and purify her from uncleanness, and heal her sufferings. Grant health and strength of soul and body, and compass her round about with bright and radiant angels; and preserve her from every approach of invisible spirits; yea, O Lord, from sickness and infirmity, from jealousy and envy, and from the evil eye. And have mercy on her and on the infant, according to Thy great mercy, and cleanse her from bodily uncleanness and the various afflictions of her womb. And by Thy quick mercy lead her to recovery in her humbled body. Vouchsafe that the infant who has been born of her may worship in the earthly temple which Thou hast prepared for the glorification of Thy holy Name. For unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Let us pray to the Lord. Lord, have mercy.

O Lord, our God, Who wast well-pleased to come down from heaven and be born of the Holy Theotokos and Ever-Virgin Mary, for the salvation of us sinners, Who knowest the frailty of human nature: According to the multitude of Thy compassions, forgive Thy handmaid, *N.*, who has given birth today. For Thou hast said, O Lord: "Be fruitful and multiply; fill the earth and subdue it." Therefore, we, Thy servants, pray, and having boldness on account of Thy forebearing love for mankind, with fear do we cry out to the Kingdom of Thy holy Name: Look down from heaven and behold the feebleness of us who are condemned, and forgive this, Thy

handmaid, *N.*, and the whole household into which this infant has been born, and all who have touched her, and all here present; forgive all of them, inasmuch as Thou art a good God and the Lover of Mankind; for Thou alone hast the power to forgive sins; through the prayers of the Most-holy Theotokos and of all Thy Saints. Amen.

The Prayer at the designation of the name given to the infant is read "on the Eighth Day" of birth; but it is not forbidden to do this before the "Eighth Day"—it may be read even on the first day. If this be done at the place where the infant lies, it is according to the following Rubric:

Having heard the desire of the parents concerning the name they wish to give the infant (or the name predestined for the infant in memory of the Saint of that day)*, the Priest exclaims: Blessed is our God, always, now and ever and unto the ages of ages. Amen. And he reads the Trisagion. After the Exclamation, For Thine is the Kingdom, the Daily Troparion is said, e.g., Monday: Angels; Tuesday: Forerunner; etc., or that of the Saint(s) of the Day, or the Troparion of the patronal feast of the temple; then, having turned to the infant, he blesses him (her) three times, making the sign of the Cross over his (her) forehead, lips and breast, saying: Lord, have mercy, and the Prayer at the Naming of the Child. At the conclusion of the Prayer, he takes the infant in his arms, and, standing before the Icon of the Mother of God, makes with the infant the Sign of the Cross (he lifts him (her) up, then down, and then right and left), reading at this time the Troparion of the Feast of the Meeting of the Lord: Rejoice.... After this he makes a Small Dismissal: Glory to Thee, O Christ God, our Hope, glory to Thee. Glory to the Father....Lord, have mercy *(thrice)*. Bless. O Christ our True God, through the prayers of Thy Most-pure Mother, of Saint *N.* (the Saint whose name was given to the infant), and of all the Saints, have mercy on us and save us, for Thou art Good and the Lover of Mankind. After the Dismissal, as usual, the Cross is given to the infant and the one holding him (her) to kiss.

---

*The name of the infant is given by the parents; or the Priest himself gives the name of the Saint whose memory is appointed for the day of the readings of the Prayers; or the name of the Saint whose memory is appointed for the Eighth Day of birth.

Certainly the name given the infant shall be a "Christian" name, that of a Saint of the Orthodox Church. Out of veneration for the name of Jesus and the Most-holy Virgin Theotokos, the name is not given in their honor, that is, the name "Jesus" is not given to anyone; the name "Mary" can be given in honor of the holy women Mary of Egypt, Mary Magdalene, and so on, but not in honor of the Theotokos. Also, it is not appropriate to give a name to the newly-born that is obscure or difficult to pronounce.

It is necessary to take care that the choosing of the name for one being prepared for Baptism not be taken lightly, unwisely and not founded on some sort of prejudice, superstition or frivolity. Simple people sometimes fear certain names, because, according to their understanding, the name is lucky or unlucky; cultured people come across certain names for their children that are unseemly, and it is necessary to reveal to parishioners what the designation of the name of a Saint signifies, and why it is given to the infant at Baptism.

Good sense necessitates that one name not be given to many children in one family, that is, that the same name be given to a newly-born infant that has been borne previously, i.e., of children who are now deceased.

2.

PRAYER AT THE NAMING OF A CHILD ON THE EIGHTH DAY OF BIRTH

On the Eighth Day of birth, the infant is brought to the church; the one holding the infant *stands before the* (western) *doors of the church. The Priest begins:*

Blessed is our God, always, now and ever, and unto the ages of ages.

Then: Amen. O Heavenly King....Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom.... *Then the Dismissal Troparion of the Day or that of the Saint(s) of the church.*

This means the Troparion to the Angels on Monday, to the Forerunner on Tuesday, to the Cross on Wednesday and Friday, to the Apostles and St. Nicholas on Thursday, to All Saints on Saturday, and to the Resurrection on Sunday. On the Sundays (and Weekdays) of the ***Pentecostarion*** the Troparion from the ***Pentecostarion*** are said.

The Priest makes the Sign of the Cross over the forehead, lips and breast of the infant, *and says this Prayer:*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Lord our God, we entreat Thee, and we supplicate Thee, that the light of Thy countenance be signed on this, Thy servant (*handmaid*), *N.*, and that the Cross of Thine Only-begotten Son be signed in his (*her*) heart and understanding, so that he (*she*) may flee from the vanity of the world and from every evil snare of the enemy, and may follow after Thy command-

ments. And grant, O Lord, that Thy holy name may remain unrejected by him (*her*), and that, in due time, he (*she*) may be joined to Thy Holy Church, and that he (*she*) may be perfected by the dread Mysteries of Thy Christ, so that, having lived according to Thy commandments, and having preserved the seal unbroken, he (*she*) may receive the blessedness of the Elect in Thy Kingdom: By the grace and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then, having taken up the infant in his arms, the Priest stands before the doors of the church, or before the Icon of the Most-holy Theotokos, and makes the Sign of the Cross, saying:

Rejoice, O Virgin Theotokos, full of grace, for from Thee shone forth the Sun of Righteousness, Christ our God, illumining those who are in darkness. Rejoice, O venerable Elder, who received in thine arms the Redeemer of our souls, Who grants us the Resurrection.

Then the Dismissal.

The text of the Dismissal is, as follows:

May Christ our True God, through the prayers of His Most-pure Mother, of Saint *N.* (*Saint whose name the infant is*), and of all the Saints, have mercy on us and save us, as He is good and the Lover of Mankind.

(*Or, from the* ***Trebnik*** (***Book of Needs***) *of Met. Peter Mogila*) May He Who deigned to be carried in the arms of the righteous Simeon for our salvation, Christ our True God, through the prayers of His Most-pure Mother, and of all His Saints, save us and have mercy on us, as He is good and the Lover of Mankind.

Let it be known that, if the newly-born infant, being exceedingly weak, does not suck, but appears likely to die, it is not fitting to wait (as some wickedly say) six or eight days, and then to baptize him (her), but at the very hour of his (her) birth to wash him (her) only, and immediately to baptize him (her), that he (she) not die unillumined. Since they that are five months pregnant are, by the laws and canons, responsible for murder if it happen that by any shock they abort the infant, so much more is it necessary to avoid the condemnation of them that are brought forth, that they die not unillumined.

3.

PRAYERS FOR A WOMAN ON THE FORTIETH DAY OF CHILDBIRTH

On the Fortieth Day the child is again brought to the temple to be churched, that is, to make a beginning of being brought to Church. And the child (if alive) *is borne by the mother, who, already being cleansed and washed, stands before* the (western) entrance *and desires to receive* the Rite *after the Baptism.*

The Priest, having vested himself with Epitrachelion, *begins:*

Blessed is our God, always, now and ever, and unto the ages of ages.

Then: Amen. O Heavenly King....Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom.... *Then the Dismissal Troparion of the Day (or that of the Saint(s)* of the church*);* Glory...now and ever...(in the Tone of the Troparion)*:*

Through the prayers of all the Saints and the Theotokos, grant us Thy peace, O Lord, and have mercy on us, for Thou only art compassionate.

Then, bending down his head to the mother, as she stands *with the infant, the Priest makes the Sign of the Cross over them; and touching* the infant's *head, he says the Prayer:*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Lord God Almighty, Father of our Lord Jesus Christ, Who by Thy word hast created all nature, both reason-endowed *men* and irrational *animals*, and hast brought all things from nothingness into being, we pray and entreat Thee: Thou hast saved this Thy servant, *N.*, by Thy will. Purify her, therefore, from every sin and from every defilement as she now draws

near to Thy holy church; and let her be counted worthy to partake, uncondemned, of Thy Holy Mysteries.

(Let it be known, that if the infant not be found among the living, the Prayer is read only thus far. Then the Exclamation:

For Thou art a good God, and the Lover of Mankind, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

But if the infant be alive, the Exclamation is not pronounced, but *the following is added, to the end:)*

And bless the child which has been born of her. Increase him (*her*); sanctify him (*her*); enlighten him (*her*); render him (*her*) chaste; and endow him (*her*) with good understanding. For Thou hast brought him (*her*) into being, and hast shown him (*her*) the physical light, and hast appointed him (*her*) in due time to be counted worthy of spiritual light, and that he (*she*) may be numbered among Thy holy flock, through Thine Only-begotten Son with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

PRAYER FOR THE MOTHER OF THE CHILD

O Lord our God, Who didst come for the salvation of the human race, come also upon Thy servant, *N.*, and count her worthy, through *the prayers of* Thine honorable Priest, of entrance into the temple of Thy glory. Wash away her bodily and spiritual uncleanness, in the completion of the forty days. Make her worthy also of the communion of Thy precious Body and Blood.

For sanctified and glorified is Thy most-honorable and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

If the mother has come without the infant, then, at the conclusion of these prayers, the Priest goes into the Altar, saying: Lord, now lettest Thou Thy servant...; and he brings out the Cross from the Holy Table; the mother goes with him as far as the Ambon and makes there three bows; after this the Priest pronounces the Small Dismissal and offers the Cross for kissing.

If the infant is alive and is borne by the mother to the temple, then, after the PRAYER FOR THE MOTHER OF THE CHILD, the two prayers FOR THE CHILD which follow are read in the narthex of the church; at the beginning of the first prayer FOR THE CHILD, the Priest again makes the Sign of the Cross on the head of the infant.

PRAYERS FOR THE CHILD

The Priest, making the Sign of the Cross over the child, prays:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Lord our God, Who on the fortieth day wast brought as an infant into the Temple, according to the Law, by Mary the Bride Unwedded and

Thy holy Mother; and wast borne in the arms of the righteous Simeon: Do Thou Thyself, O Omnipotent Master, bless this infant that has been presented, that he (*she*) may appear before Thee, the Creator of All; and do Thou increase him (*her*) in every work that is good and well-pleasing unto Thee, driving away from him (*her*) every adverse power by the sign of the likeness of Thy Cross, for Thou art He that preserveth infants, O Lord, that, being counted worthy of holy Baptism, he (*she*) may receive the portion of the Elect of Thy Kingdom, being preserved with us by the grace of the Holy, Consubstantial and Undivided Trinity. For unto Thee are due all glory, thanksgiving and worship, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

And the Priest says this Prayer:

O God the Father Almighty, Who, by Thy mighty-voiced Prophet Isaiah, hast foretold unto us the incarnation from a Virgin of Thine Only-begotten Son and our God, Who, in *these* latter days, by Thy good pleasure and the cooperation of the Holy Spirit, for the salvation of us men, through immeasurable loving-kindness hath deigned to become an infant of her; and, according to the custom of Thy holy Law, after the fulfillment of the days of purification, didst suffer Thyself to be brought into the Sanctuary, being Thyself the true Lawgiver, and didst will to be carried in the arms of righteous Simeon, of which mystery we have recognized the prototype in the aforementioned Prophet, revealed by the coal in the tongs, and of which we

the faithful also have an imitation by Grace. Do Thou Thyself now also, O Lord Who guardest infants, bless this child, together with his (*her*) parents and his (*her*) sponsors, and count him (*her*) worthy, in due season, of the new birth through water and the Spirit; number him (*her*) with Thy holy flock of rational sheep, who are called by the name of Thy Christ. For Thou art He that dwelleth on high, and regardeth the lowly, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

(And if the infant be baptized, the Priest performs the Churching; but, if not, he does this after the Baptism. And, after the Prayers, he makes here the Dismissal.)

Then, taking the child, the Priest makes with him (her) the Sign of the Cross before the gates of the church, saying:

The servant (*handmaid*) of God, *N.*, is churched: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then he brings him (her) into the church, saying:

He (*she*) enters into Thy house, he (*she*) worships towards Thy holy temple.

And he goes to the middle of the church, saying:

The servant (*handmaid*) of God, *N.*, is churched: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then he says:

In the middle of the church shall he (*she*) sing praises unto Thee.

Then he brings him (her) before the doors of the Altar, saying:

The servant (*handmaid*) of God, *N.*, is churched: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And, if the child be a male, he brings him into the holy Altar (but if the child be female, only as far as the Holy Doors), saying:[*]

Lord, now lettest Thou Thy servant (*handmaid*) depart in peace, according to Thy word: For mine eyes have seen Thy salvation which Thou hast prepared before the face of all peoples; a light for revelation to the Gentiles, and the glory of Thy people Israel.

And after these things he lays him (her) before the doors of the Altar, and there the mother, *having made three bows, takes him (her) up, and departs. And the Priest, as is customary, makes the Dismissal*[**].

---

[*]The pattern for entering the Altar with the infant is not stated in the **Book of Needs**, but it is taken from St. Simeon of Thessalonica: The Priest carries the infant (if a male) into the Altar through the south door, and, circling the Holy Table (when he reaches the east side) he inclines the infant to the Holy Table, as a sign of veneration to the Holy Table, and then, having placed the infant by one of the Icons in the Altar, near the place where is the Table of Oblation (if it be in a separate room), he takes him *(her)* up from the Altar and sets him on the Ambon.

But, if the infant is female, then the Priest does not bring her into the Altar, but sets his face towards one of the Icons near the Royal Gates, and then places her on the Ambon.

[**]The Dismissal is that for the Feast of the Meeting of the Lord:

May He who deigned to be carried in the arms of the righteous Simeon for our salvation, Christ our true God, through the prayers of His Most-pure Mother; of our Father among the saints, John Chrysostom, Archbishop of Constantinople; and of all the Saints: have mercy on us and save us, forasmuch as He is good and the Lover of Mankind.

4.

PRAYER FOR A WOMAN WHEN SHE HAS MISCARRIED/ABORTED AN INFANT

At the conclusion of the *forty* days of purification, which is after the unfortunate occurrence, the woman comes to the church and stands by the western doors.

The Priest, having put on the Epitrachelion, goes out to the woman who has come, and *begins:*

Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen, *and the Trisagion. After the Exclamation the Dismissal Troparion of the Day. Then:*

Let us pray to the Lord. Lord, have mercy.

O Master, Lord our God, Who wast born of the holy Theotokos and Ever-Virgin Mary, and, as an infant wast laid in a manger: Do Thou Thyself, according to Thy great mercy, have mercy on this Thy handmaid who today is in sins, having fallen into *the killing of a person*, whether voluntary or involuntary, and has cast out that conceived in her. And forgive her iniquities, whether voluntary or involuntary, and preserve her from every diabolical snare, and cleanse *her* defilement, heal *her* suffering, and grant unto her health and strength of body of soul, O Lover of Mankind; and guard her with a shining Angel from every assault of invisible demons; yea, O Lord, from sickness and weakness. And cleanse her from bodily defilement and from diverse inward travail befalling her; and, by Thine abundant mercy, rouse her humbled body, and raise her up from the bed on which she lies. For we have been given birth in sins and in transgressions, and all are unclean before Thee, O Lord. And with fear we cry and say, "Look down from Heaven and behold the helplessness of us who are condemned, and forgive

this Thy handmaid, *N.*, who is in sins, having fallen into *the killing of a person*, whether voluntary or involuntary, and has cast out that conceived in her. And, according to Thy great mercy, as the Good God and the Lover of Mankind, have mercy on her and forgive her in all things that have encompassed her and have come in contact with her, for Thou alone hast power to forgive sins and transgressions, through the prayers of Thy most-pure Mother, and all the Saints.

For unto Thee are due all glory, honor and worship, with the Father, and the Holy Spirit, now and ever, and unto the ages of ages. Amen.*

And the Dismissal is made.

---

*Customarily, at the conclusion of the Prayer, the Priest goes into the Altar, in order to take up the Cross, and the woman follows after him up to the Ambon, and makes there three bows (poklons). The Priest, having come out with the Cross, makes the Dismissal, and gives her the Cross to kiss.

The Church strictly differentiates between the causes of unfortunate occurrences for which the *above* Prayer has been composed, whether the unfortunate occurrence took place according to the will of the woman who had become pregnant, or independently of her will. The first it calls **voluntary murder** and the second **involuntary murder**. (For, whether this be "voluntary" or "involuntary", the killing of a person, hence "murder", has occurred.)

The Church also treats with discernment the time "when a woman aborts", viewing the case of abortion/miscarriage as not of the same significance if it took place during the first half of pregnancy (unless this was the fault only of the woman who had become pregnant); the Church attaches greater importance to cases which took place during the second half of pregnancy, even when the miscarriage/abortion was not premeditated on the part of the one who was pregnant: "Since they that are five months pregnant are, by the laws and canons, responsible for murder if it happen that by any shock they abort the infant" (quoted in the ***Book of Needs*** after the conclusion of the ***Prayer at the Naming of the Child on the Eighth Day***).

Prior to reading the Prayer, the Priest must examine the woman who has had a miscarriage/abortion, to determine whether she caused it by inadvertence or on purpose, as the result of poison, etc. In either case, he must lead her to repentance, and set a penance in conformity with the holy canons—for inadvertence, as the instrument of an involuntary death, and for premeditated abortion, as a voluntary murderess.

The Council of Ancyra puts harlots who have corrupted and destroyed their children under prohibition from the Holy Mysteries *for ten years*. It also commands that those persons who provide others with means of destroying or ejecting the fetus be subject to the same punishment.

When the woman casts out the fetus involuntarily, or if it happens manifestly "from the slander of the adversary (i.e., the devil), the parents are considered as being not guilty of murder. Besides, even though this case is worthy of mercy, it does require some kind of penance, for the consoling of the conscience of the woman who has miscarried.

5.

PRAYERS AT THE MAKING OF A CATECHUMEN

The Priest, having put on himself the Epitrachelion, *looses the belt of him (her) that comes to be illumined, and disrobes him (her) and removes his (her) footwear, and places him (her) with his (her) face towards the east,* clothed *in one garment only, without belt, with head uncovered and unshod, having his (her) hands down at his (her) sides.*

The aforementioned rubric applies only to an adult catechumen, as was the tradition in the Ancient Church, when all catechumens were adults, in which the disrobing signifies the putting off of the "old man" of sin and death; as this is not applicable to an infant, it is borne only in a swaddling cloth. In the case of an infant, the Priest uncovers the infant, held by the sponsor, so that its face and breast are exposed.

The Priest *breathes thrice in his (her) face, and signs him (her) thrice upon the forehead and the breast; and he lays his hand upon his (her) head, saying:*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

In Thy Name, O Lord, God of truth, and in the Name of Thine Only-begotten Son, and of Thy Holy Spirit, I lay my hand upon Thy servant (*handmaid*), *N.*, who has been counted worthy to flee unto Thy holy Name, and to be protected under the shelter of Thy wings. Remove far from him (*her*) the ancient delusion, and fill him (*her*) with the faith that is in Thee, and with hope and love, that he (*she*) may understand that Thou alone art the true God, with Thine Only-begotten Son, our Lord Jesus Christ, and Thy Holy Spirit. Grant him (*her*) to walk in all Thy commandments, and to observe those things which are acceptable unto Thee; for, if a man do these things, he shall find life in them. Inscribe him (*her*) in Thy Book of Life, and

unite him (*her*) to the flock of Thine inheritance. May Thy holy Name be glorified in him (*her*), together with that of Thy Beloved Son, our Lord Jesus Christ, and of Thy Lifegiving Spirit. Let Thine eyes ever regard him (*her*) with mercy, and let Thine ears attend unto the voice of his (*her*) supplication. Let him (*her*) rejoice in the works of his (*her*) hands, and in all his (*her*) generation, that he (*she*) may give praise unto Thee, worshiping and glorifying Thy great and exalted Name, and may ever praise Thee all the days of his (*her*) life.

Exclamation:

For all the powers of heaven hymn Thee, and Thine is the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

THE FIRST EXORCISM

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Lord forbiddeth thee, O devil, He that came into the world and made His abode among men, that He might cast down thy tyranny and deliver men; He that upon the Tree did triumph over the adverse powers, when the sun was darkened, and the earth was shaken, and the tombs were opened, and the bodies of the Saints arose; He that by death destroyed death, and overthrew him that held the might of death, that is, thee, O devil. I forbid thee by God, Who hath revealed the Tree of Life, Who also hath established the Cherubim and the flaming sword turning round about to guard it. Be forbidden! For I forbid thee by Him that walketh upon the waves of the sea as though dry land, and Who forbiddeth the storms of the winds; Whose glance dries up the deeps, and Whose interdict makes the mountains melt away. For it is He Himself that now forbiddeth thee through

us. Be afraid, begone, and depart from this creature, and return not again, neither hide thyself in him (*her*), nor encounter him (*her*), nor influence him (*her*), either in the night, or in the day, or in the morning, or at noon; but get thee away to thine own Tartarus, until the appointed great Day of Judgment. Fear God, Who sitteth on the Cherubim and looketh upon the deeps, before Whom tremble Angels, Archangels, Throne, Dominions, Principalities, Authorities, Powers, the many-eyed Cherubim, and the six-winged Seraphim; Whom heaven and earth fear, the sea and all that is therein. Begone, and depart from the sealed, newly-elect soldier of Christ our God! For I forbid thee by Him that rideth upon the wings of the winds, Who maketh His Angels spirits, and His Ministers a flaming fire. Begone, and depart from this creature, with all thy powers and thine angels.

Exclamation:

For glorified is the Name of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

THE SECOND EXORCISM

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

God, the holy, the terrible, and the glorious, Who, in all His works and might, is incomprehensible and unsearchable, Who Himself hath foreordained for thee the punishment of eternal torment, through us, His unworthy servants, commandeth thee, and all thy cooperating hosts, to depart hence from him (*her*) that has been newly-sealed in the Name of our Lord Jesus Christ, our true God. I forbid thee, therefore, O all-evil, impure, foul, abominable, and alien spirit, by the power of Jesus Christ, Who hath all power, both in heaven and on earth, Who said unto the deaf and dumb demon, "Get thee out of the man, and enter no more into him." Depart!

Know the vainness of thy might, which had no power even over pigs. Remember Him that commanded thee, at thy request, to enter into the herd of swine. Fear God, at Whose command the earth was established upon the waters; Who hath founded heaven, and hath fixed the mountains with a line, and the valleys with a measure; Who hath set the sand as a bound for the sea, and hath made a firm path in the raging water; Who toucheth the mountains and they smoke; Who covereth Himself with light as with a garment; Who hath stretched out the heaven as a curtain; Who covereth His upper-chambers with waters; Who hath founded the earth on its foundations, so that it shall not be moved unto the ages of ages; Who summoneth up the water of the sea and poureth it out upon the face of the earth. Begone, and depart from him (*her*) that is being prepared for holy Illumination. I forbid thee by the saving Passion of our Lord Jesus Christ, and by His precious Body and Blood, and by His dread Coming-again; for He shall come, and shall not tarry, to judge all the earth; and He shall punish thee and thy cooperating host in the fiery Gehenna, consigning thee to outer darkness, where the worm ceases not and the fire is not quenched.

For of Christ our God is the dominion, together with the Father and the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

THE THIRD EXORCISM

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Lord of Sabaoth, the God of Israel, Who healest every sickness and every wound: Do Thou look down upon Thy servant (*handmaid*), search out and try him (*her*), and drive away from him (*her*) every action of the devil. Forbid the unclean spirits, and expel them, and cleanse the work of Thy hand; and, exercising Thy sharp action, speedily crush down satan under his (*her*) feet; and give him (*her*) victory over him and over his unclean spirits; that, having obtained mercy from Thee, he (*she*) may be counted

worthy of Thine immortal and heavenly Mysteries, and may ascribe glory unto Thee: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

A FOURTH PRAYER

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Master, the Lord Who art, Who hast created man in Thine image and according to Thy likeness, and gavest him the power of eternal life, and when he had fallen through sin didst not despise him, but didst provide, through the incarnation of Thy Christ, for the salvation of the world: Do Thou Thyself also, delivering this Thy creature from the bondage of the enemy, receive him (*her*) into Thy Heavenly Kingdom. Open his (*her*) noetic eyes, that the light of Thy Gospel may shine in him (*her*). Join to his (*her*) life an Angel of light, who may deliver him from every snare of the adversary, from encounter with the evil one, from the demon of noon-day, and from evil illusions.

And the Priest breathes, crosswise form, *upon his (her) mouth, brow and breast, saying:*

Drive out from him (*her*) every evil and unclean spirit hiding and lurking in his (*her*) heart:

(And he says this three times.)

The spirit of error, the spirit of evil, the spirit of idolatry, and of all covetousness; the spirit of lying and of all uncleanness, that operates according to the instruction of the devil. And make him a rational sheep of the holy flock of Thy Christ, an honorable member of Thy Church, a son (*daughter*) and heir of Thy Kingdom, that, having lived according to Thy commandments, and having kept the seal unbroken, and preserving the

garment undefiled, he (*she*) may receive the blessedness of the Saints in Thy Kingdom.

In a loud voice:

Through the grace, and compassion, and love for mankind of Thine Only-begotten Son, with whom Thou art blessed, together Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the Priest turns to the west he (she) that has come to be baptized, unclad and unshod, and with arms uplifted. And he says:

Do you renounce Satan, and all his works, and all his angels, and all his service, and all his pride?

And the Catechumen answers, or his (her) Sponsor if he (she) be a pagan *or a child, and says:*

I renounce *them*.

Again the Priest says a second time:

Do you renounce Satan, and all his works, and all his angels, and all his service, and all his pride?

And the Catechumen (or his (her) Sponsor) answers:

I renounce *them*.

Again the Priest says a third time:

Do you renounce Satan, and all his works, and all his angels, and all his service, and all his pride?

And the Catechumen (or his (her) Sponsor) answers:

I renounce *them*.

Again the Priest questions the one that is to be baptized:

Have you renounced Satan?

And the Catechumen (or his (her) Sponsor) answers:

I have renounced him.

Again the Priest questions:

Have you renounced Satan?

And the Catechumen (or his (her) Sponsor) answers:

I have renounced him.

Again the Priest questions a third time:

Have you renounced Satan?

And the Catechumen (or his (her) Sponsor) answers:

I have renounced him.

Then the Priest says:

Blow upon him, and spit upon him.

And this being done, the Priest turns him (her) looking towards the east, with his (her) hands down; and he says:

Do you unite yourself to Christ?

And the Catechumen (or his (her) Sponsor) answers, saying:

I unite myself.

Again the Priest says, a second time:

Do you unite yourself to Christ?

And the Catechumen (or his (her) Sponsor) answers, a second time:

I unite myself.

Again the Priest says, a third time:

Do you unite yourself to Christ?

And the Catechumen (or his (her) Sponsor) answers, a third time:

I unite myself.

Then the Priest says to the Catechumen (*or* his (her) Sponsor):

Have you united yourself to Christ?

And he (she) (*or* his (her) Sponsor) *answers:*

I have united myself.

And again the Priest *says:*

Do you believe in Him?

And he (she) (or his (her) Sponsor) *says:*

I believe in Him as King and God.

And he (she) (or his (her) Sponsor) *says:*

I believe in one God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshiped and glorified; Who spoke by the prophets.

In one Holy Catholic, and Apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead, and the life of the world to come. Amen.

The aforementioned questions and answers, beginning with "Have you united yourself to Christ", and including the Symbol of Faith, are repeated a second and a third time. At their conclusion, the Priest continues:

And the Priest says:

Bow yourself also before Him.

And the Catechumen (*or* Sponsor) *bows himself (herself), saying:*

I bow myself to the Father, and to the Son, and to the Holy Spirit, the Trinity one in essence and undivided.

Then the Priest says:

Blessed is God, Who desireth that all men should be saved, and should come to a knowledge of the truth, now and ever, and unto the ages of ages. Amen.

Then he says this Prayer:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Master, Lord our God, call Thy servant (*handmaid*), *N.*, to Thy holy Illumination, and count him (*her*) worthy of this great grace of Thy holy Baptism. Put off from him (*her*) the old man, and renew him (*her*) unto life everlasting; and fill him (*her*) with the power of Thy Holy Spirit, in the unity of Thy Christ, that he (*she*) may be no longer a child of the body, but a child of Thy Kingdom. Through the goodwill and grace of Thine Only-begotten Son, with whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

6.

THE OFFICE OF HOLY BAPTISM

Preparatory Notes

It is fitting for Holy Baptism to be celebrated in the church and, if possible, before Divine Liturgy. The Priest who performs the Mystery and the Sponsors present at it must be in a state of abstinence from food and drink, for the holiness and majesty of the Mystery demands this, and also that the newly-baptized be able to be a recipient of the Holy Mysteries.

It is assumed that the infant has been given a Christian name beforehand (cf. ***The Prayer at the Naming of the Child on the Eighth Day of Birth*** and the Rubric and Notes printed above it). If the one to be baptized be "of age", he (*she*) takes a Christian name he (*she*) desires.)

(If the Priest at the time for the celebration of the Divine Liturgy is summoned for the Baptism of an infant near to death, then he must delay the time of the service in the temple and make haste for the Baptism of the weak infant, if the place be not far away and the Liturgy has not been sung as far as the Great Entrance. If, however, the Liturgy has already progressed that far, then the Priest may not leave.)

Before the performing of the Baptism, a font with water is placed in the center of the temple, and at the edge of it three lit candles. (If there be a Baptistry, the Baptism, naturally, is performed there.) At the left side of the font is placed a small table on which the Priest (or Deacon) places a Cross, Gospel, and a Baptismal Chest containing appurtenances related to the Mysteries of Baptism and Chrismation (vessels containing the Chrism and Oil, and another for an anointing brush; also in the Chest must be a sponge and scissors.)

The Sponsors with the infant stand before the font, their faces turned to the east (to the font); but an adult Catechumen stands in front of his (*her*) Sponsors, with arms downward.

The Priest enters the Altar *and vests himself with white* vestments (Epitrachelion, Phelonion), *and his cuffs. And all the tapers are lit. Taking up the censer, he goes to the font and censes round about it. And having given up the censer, he makes a bow.*

Then the Deacon says:

Bless, Master.

And the Priest says, with a loud voice:

Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately the Deacon says the Litany.

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

That this water may be sanctified by the power, operation and descent of the Holy Spirit, let us pray to the Lord.

That there may be sent down into it the grace of redemption, the blessing of Jordan, let us pray to the Lord.

That there may come upon this water the purifying operation of the supersubstantial Trinity, let us pray to the Lord.

That we may be illumined by the illumination of understanding and piety through the descent of the Holy Spirit, let us pray to the Lord.

That [this water] may be manifested the averting of every counsel of enemies, both visible and invisible, let us pray to the Lord.

That he (*she*) that is baptized therein may be shown worthy of the incorruptible Kingdom, let us pray to the Lord.

For him (*her*) that now comes to holy Illumination, and for his (*her*) salvation, let us pray to the Lord.

That he (*she*) manifested a son (*daughter*) of light, and an heir of eternal good things, let us pray to the Lord.

That he (*she*) may be planted with, and become a partaker of the death and resurrection of Christ our God, let us pray to the Lord.

That he (*she*) may preserve the garment of Baptism, and the pledge of the Spirit undefiled and blameless in the dread Day of Christ our God, let us pray to the Lord.

That this water may be to him (*her*) the bath of regeneration, unto the forgiveness of sins, and a garment of incorruption, let us pray to the Lord.

That the Lord God may hearken unto the voice of our supplication, let us pray to the Lord.

That He will deliver him (*her*) from all tribulation, wrath and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And while the Deacon is saying these, the Priest says this Prayer to himself, secretly:

If there be no Deacon, the Priest reads the Prayer, including "Amen", secretly after the Litany.

O deeply-compassionate and merciful God, Who triest the hearts and reins, and alone knowest the secrets of men (for nothing is not manifest before Thee, but all things are naked and manifest before Thine eyes), do Thou Who knowest all things concerning me, regard me not with loathing, neither turn away Thy face from me; but consider not my transgressions at this present hour, O Thou Who overlookest the sins of men that they may repent. And wash me from the defilement of my body and from the stain of

my soul, and sanctify me wholly by Thine all-effective, invisible might, and by Thy spiritual right hand, lest, proclaiming freedom to others, and offering this *rite* in the perfect faith of Thine unutterable love toward mankind, I myself may be condemned as a servant of sin. Nay, O Master, Who alone art good and lovest mankind, let me not be turned back humbled; but send unto me power from on high, and strengthen me for the ministration of this Thine impending Mystery, great and most heavenly; and form the image of Thy Christ in him (*her*) that is about to be born again through my wretchedness. And build him (*her*) up upon the foundation of Thine Apostles and Prophets, that he (*she*) may not be cast down. But plant him (*her*) as a planting of truth in Thy Holy Catholic and Apostolic Church, that he (*she*) not be plucked out, that, as he (*she*) increases in piety, through him (*her*) may be glorified Thine all-holy Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Let it be known that he makes no exclamation, but says the "Amen" to himself.

Then he says this Prayer with a loud voice:

Great art Thou, O Lord, and wondrous are Thy works; and no word shall be sufficient to hymn Thy wonders. (*thrice*)

For Thou, by Thy will, from nothingness hast brought all things into being, by Thy might Thou upholdest creation, and by Thy providence Thou orderest the world. From four elements Thou hast formed creation; Thou hast crowned the course of the year with four seasons. All the rational powers tremble before Thee. The sun hymns Thee. The moon glorifies Thee. The stars meet together before Thee. The light hearkens unto Thee. The deeps shudder before Thee. The springs of water serve Thee. Thou hast stretched out the heaven as a curtain. Thou hast established the earth upon the waters. Thou hast bounded the sea with sand. Thou hast spilled out the air for breathing. The Angelic Powers serve Thee. The choirs of Archangels worship Thee. The many-eyed Cherubim and the six-winged Seraphim, standing and flying round about, cover themselves with fear at Thine

unapproachable glory. For Thou Who art God inexpressible, unoriginate, and ineffable, didst come down upon earth, taking the form of a servant, being made in the likeness of man. For Thou, O Master, for the sake of Thy tender mercy, couldest not endure to behold the race of men tormented by the devil; but Thou didst come and save us. We confess Thy grace. We proclaim Thy mercy. We conceal not Thy benevolent acts. Thou hast liberated the nature of our race. Thou didst sanctify the Virginal womb by Thy nativity. All creation sings the praises of Thee Who hast manifested Thyself. For Thou, O our God, hast revealed Thyself upon earth, and hast dwelt among men. Thou didst sanctify the streams of Jordan, sending down from heaven Thy Holy Spirit, and didst crush the heads of the dragons that lurked therein.

Do Thou, therefore, O King, the Lover of mankind, come now through the descent of Thy Holy Spirit, and sanctify this water. (*thrice*)

And give it the grace of redemption, the blessing of Jordan. Make it a fountain of incorruption, a gift of sanctification, a loosing of sins, a healing of sicknesses, a destruction of demons, unapproachable by hostile powers, filled with angelic might. Let them that take counsel together against Thy creature flee far from it. For I have called upon Thy Name, O Lord, which is wonderful and glorious, and terrible to adversaries.

And he signs the water thrice with the Sign of the Cross, *dipping his fingers therein. And, breathing upon it, he says:*

Let all hostile powers be crushed beneath the sign of the image of Thy Cross. (*thrice*)

We pray Thee, O Lord, let every aerial and invisible specter withdraw itself from us, and let not a demon of darkness conceal itself in this water, neither let an evil spirit, bringing darkening of intentions and rebelliousness of thought, descend into it with him (*her*) that is about to be baptized. But, do Thou, O Master of all, show this water to be water of redemption, water of sanctification, a cleansing of flesh and spirit, a loosing of bonds, a

remission of sins, an illumination of soul, a bath of regeneration, a renewal of the Spirit, a gift of sonship, a garment of incorruption, a fountain of life. For Thou hast said, O Lord, "Wash, and be clean; put away evil from your souls." Thou hast bestowed upon us from on high a new birth through water and the Spirit. Therefore, manifest Thyself, O Lord, in this water, and grant that he (*she*) that is to be baptized may be transformed therein to the putting away of the old man, which is corrupt according to the deceitful lusts, and to the putting on of the new, which is renewed according to the image of Him that created him (*her*), that, being planted in the likeness of Thy death through Baptism, he (*she*) may become a partaker of resurrection; and, preserving the gift of Thy Holy Spirit, and increasing the deposit of grace, he (*she*) may receive the prize of his (*her*) high calling, and be numbered with the firstborn, whose names are written in heaven, in Thee, our God and Lord, Jesus Christ. For unto Thee are due glory, dominion, honor and worship, together with Thy Father who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

And he breathes thrice upon the vessel containing the Oil, and signs this thrice with the Sign of the Cross, *as it is held by the Deacon. And the Deacon says to him:*

Let us pray to the Lord.

And the Priest says the Prayer:

O Master, Lord God of our fathers, Who didst send to them that were in the ark of Noah a dove bearing a twig of olive in its mouth as a sign

of reconciliation and salvation from the Flood, and by the same didst foreshadow the mystery of grace, and Who hast provided the fruit of the olive for the fulfilling of Thy Holy Mysteries, and thereby hast filled them that were under the law with the Holy Spirit, and perfected them that are under grace: Do Thou Thyself bless also this oil by the might, and operation, and descent of Thy Holy Spirit, that it may become an anointing of incorruption, a shield of righteousness, a renewal of soul and body, a driving away of every diabolical action, to the removal of all evils from them that are anointed with it in faith, or that are partakers of it to Thy glory, and to that of Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us attend.

And the Priest, singing Alleluia *thrice with the people, makes three Signs of the Cross with the Oil in the water. Then he exclaims:*

Blessed is God, who illumineth and sanctifieth every man that comes into the world, now and ever, and unto the ages of ages.

Choir: Amen.

And he (she) that is to be baptized is brought forward. The Priest takes of the Oil with two fingers, and makes the sign of the Cross upon his (her) forehead and breast, and between his (her) shoulders, saying:

The servant of God, *N.*, is anointed with the oil of gladness, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And he signs his (her) breast and between the shoulders. On the breast, saying:

For the healing of soul and body.

And on the ears:

For the hearing of faith.

On the hands:

Thy hands have made me and fashioned me.

On the feet:

That he (*she*) may walk in the path of Thy commandments.

And when he has anointed the whole body, the Priest baptizes him (her), holding him (her) upright and looking towards the east, saying:

The servant of God, *N.*, is baptized in the Name of the Father. Amen. And of the Son. Amen. And of the Holy Spirit. Amen.

At each invocation he immerses him (her), and raises him (her) again.

An adult himself (herself) enters and exits the font, although the Priest immerses him (her) with his own hand thrice.

After each immersion, customarily the Sponsors repeat after the Priest, "Amen". After the third "Amen" the Priest, without the Sponsors, pronounces: Now and ever, and unto the ages of ages. Amen. He gives the infant to the Sponsor, who, at this time, holds forward, on outstretched hands a "robe"—a pure piece of cloth, spread out on both hands.

And after the Baptism, the Priest washes his hands, singing with the people Psalm 31(2):

Psalm 31(2)

Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man unto whom the Lord has not imputed sin, and in whose mouth there is no guile. Because I kept silence, my bones waxed old, from my crying all the day long. For day and night Thy hand was heavy upon me; I was turned in mine anguish, while the thorn stuck fast in me. Mine iniquity I have acknowledged, and I have covered not my sin. I said: I will confess my transgression against myself unto the Lord. And Thou forgavest the ungodliness of my heart. For this shall every one that is holy pray unto Thee in a seasonable time; moreover, in a flood of many waters they shall not come near unto him. Thou art my refuge from the trouble that encompasses me. O my Joy, deliver me from them that have surrounded me. I will give thee instruction and guide thee in this way wherein thou shalt go; I will fix Mine eyes upon thee. Be not as the horse or as the mule which have no understanding. With bit and bridle bind fast their jaws, lest they come near unto thee. Many are the scourges of the sinner, but mercy shall encompass him that hopes in the Lord. Be glad in the Lord and rejoice, O you righteous, and glory, all you that are upright in heart.

(And this Psalm is sung thrice.)

And putting his (her) (white) *robe* and neck Cross *upon him (her), he says:*

The servant of God, *N.*, is clothed with the robe of righteousness, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And the Troparion is sung in **TONE 8**:

Give unto me a shining robe, O Thou Who clothest Thyself with light as with a garment, O greatly-merciful Christ our God.

7.

THE OFFICE OF HOLY ANOINTING (Chrismation)

And when he has put the garment on him (her), the Priest prays, saying this Prayer:

Blessed art Thou, O Lord God Almighty, Fountain of good things, Sun of righteousness, Who shinest to them that are in darkness the light of salvation, through the manifestation of Thine Only-begotten Son, and our God, and Who grantest unto us who are unworthy blessed cleansing in Holy Water, and divine sanctification in lifegiving Anointing, and Who now art well-pleased for Thy newly-illumined servant to be born again through water and the Spirit, and Who grantest unto him (*her*) remission of sins, both voluntary and involuntary: Do Thou Thyself, O Master, O Compassionate King of All, grant him (*her*) also the seal of Thy Holy, All-powerful, and Worshipped Spirit, and the communion of the holy Body and precious Blood of Thy Christ. Keep him (*her*) in Thy sanctification; confirm him (*her*) in the Orthodox Faith; deliver him (*her*) from the evil one and all his devices; and preserve his (*her*) soul in purity and righteousness, through the saving fear of Thee, that, in every deed and word, being acceptable unto Thee, he (*she*) may become a son (*daughter*) and heir of Thy heavenly Kingdom.

With a loud voice:

For Thou art our God, the God of mercy and salvation, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And, after the Prayer, he anoints the one who has been baptized with the holy Chrism, making the sign of the Cross: On the forehead, and on the eyes, and the nostrils, and the lips, and on both ears, and the breast, and the hands, and the feet, saying, each time:

The seal of the gift of the Holy Spirit. Amen.

Then the Priest, accompanied by the Sponsor and the infant, makes a circular procession around the font. *And all sing:*

As many as have been baptized into Christ have put on Christ. Alleluia. (*thrice*)

The Sponsor carries a candle in his/her hands, if the newly-baptized is an infant; if the newly-baptized be an adult, he/she carries the candle.

Then:

Deacon: Let us attend.

Priest: Peace be unto all.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: The Prokeimenon in the Third Tone:

(Prokeimenon, **TONE 3**:)

The Lord is my Light and my Savior; Whom, then, shall I fear? *(26:1)*

Choir: The Lord is my Light and my Savior; Whom, then, shall I fear? *(26:1)*

Reader: **Vs.** The Lord is the Defender of my life; of whom, then, shall I be afraid? *(26:1)*

Choir: The Lord is my Light and my Savior; Whom, then, shall I fear?

Reader: The Lord is my Light and my Savior.

Choir: Whom, then, shall I fear?

Deacon: Wisdom.

Reader: The Reading from the Epistle of the Holy Apostle Paul to the Romans.

Deacon: Let us attend.

And the Reader reads the Lesson from the Apostol:

The Epistle to the Romans (*Pericope 91—Rom. 6:3-11*):

Brethren: As many of us as were baptized into Jesus Christ were baptized into His death. Therefore we were buried with Him by baptism into death, that just as Christ was raised up from the dead by the glory of the Father, even so we also should begin to walk in newness of life. For if we have been planted together in the likeness of His death, so shall we also be in *the likeness of His* resurrection, knowing this: that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is free from sin. Now if we be dead with Christ, we believe that we shall also live with Him, knowing that Christ being raised from the dead shall die no more; death no more has possession of Him. For in that He died, He died unto sin once; but in that He lives, He lives unto God. Likewise reckon you also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Priest: Peace be unto you.

Reader: And to your spirit.

Priest: Wisdom.

Reader: Alleluia. Alleluia. Alleluia.

Choir: Alleluia. Alleluia. Alleluia.

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Matthew.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel over the bowed head of the newly-baptized:

The Gospel according to Matthew (*Pericope 116—Matt. 28:16-20*):

At that time: the Disciples went away into Galilee unto a mountain where Jesus had commanded them. And when they saw Him, they worshipped Him; but some doubted. And Jesus approached and spoke unto them, saying: "All power is given unto Me in Heaven and on earth. Go, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the age." Amen.

Choir: Glory to Thee, O our God, glory to Thee.

Then the Deacon chants *the Litany:*

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy *(thrice, after each petition).*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for mercy, life, peace, health, salvation and forgiveness of sins for the servant of God, *N.*, the Sponsor.

Again we pray for the newly-illumined servant of God, *N.*.

That he (*she*) may be kept in the faith of a pure confession, in all piety, and in the fulfillment of the commandments of Christ all the days of his (*her*) life.

Priest: For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Glory to Thee, O Christ our God, and our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes the Dismissal.

According to modern practice, the *Prayers on the Eighth Day* and the *Tonsuring* are performed immediately after the reading of the Gospel, although they certainly may be performed separately, if desired.

At this point in the ***Great Book of Needs*** is found an *Exhortation* to the Sponsor at the Baptism of an infant. It may appropriately be said here or, when as is usually the custom the *Prayers on the Eighth Day* and the *Tonsuring* are performed immediately after the Chrismation, it may be said at their conclusion.

8.

EXHORTATION BY THE PRIEST TO THE SPONSOR AFTER THE BAPTISM OF AN INFANT

O pious and Christian Sponsor, *N.*: Through the grace and compassion of God the Lover of Mankind, Who desireth that all men be saved, today spiritual birth by water and the Spirit has been accomplished in the temple of God. Concerning such, the Lord Christ Himself has given us this law of birth, saying to Nicodemus: "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (John 3:5). And after the Resurrection He Himself made a promise about this to His disciples, saying: "All power is given unto Me in Heaven and on earth. Go, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you" (Matt. 28:18-20). Today the newly-illumined servant of God, *N.*, has been baptized in the name of the All-holy and Divine Trinity, and was born spiritually. He (*she*) that before was a child of darkness, is a child of light; he (*she*) that was a child of wrath, is a child of the grace of God; he (*she*) that dwelt in the land of the shadow of death, *abides* in light, in the land of the portion of the Saints, and is written in the book of the living. Because of this, Angels are rejoicing, making festival in the church, and, as usual, they have great joy over one sinner who repents, as they consider a man desiring to be written to their rank. We also rejoice who have strived *today* in church, for a new rod has been grafted to the True Vine, Christ the Lord, which, having been brought to life by the enrichment of His grace, will bear a cluster of virtues. And it is meet to rejoice at your piety, for you have received from the divine font this child of grace and light, as a spiritual rod, and you have been made for him (*her*) a spiritual father (*mother*) with a commission and reception on earth: to become a father (*mother*) now to him (*her*) through the grace of the Lord Who lives in Heaven. And for you as spiritual father (*mother*), it is meet to understand, that it is necessary to have fatherly (*motherly*) love, in order to keep the child given you turned toward God, all the days of your life. And when the Lord will give *the child* the ability to put his (*her*) mind to good use, then you

shall instruct him (*her*) in the Orthodox-Catholic Faith, all its ordinances, in which he (*she*) will come to know everything that is necessary through piety for salvation and to keep it undefiled: and to lead him (*her*) to a life, as is meet, according to the Christian calling. Yes, for now he (*she*) that is illumined by the rays of grace through spiritual birth, has been given into your arms by me, a sinner: that he (*she*) that was in darkness, after rebirth, will stand before the Heavenly Father in another age, as pure as today, and, in soul, whiter than snow, from the bath of regeneration. Thus, undefiled and unblemished by the action of the serpent which comes from the flesh, he (*she*) shall stand before the sincere Judge, Who will render to each according to his deeds. And clearly today, through your lips the cursed satan was cast out and all his activities; and God the Creator of all adopted him (*her*), who by grace acquired spiritual birth, and was clothed as a member of the Church of Christ with the confession of the True Christian Faith. Thus, all the days of his (*her*) life let him (*her*) remain in the One Faith without parting from the Church, and in the grace of adoption by the immutable God. Let him (*her*) never turn aside to the works of the evil satan, and let him (*her*) ever stand opposed *to him*. And, with the help of God he (*she*) shall be revealed as a mighty destroyer of all his snares, as a soldier of Christ, strengthened by the seal of the gift of the Holy Spirit in the war against him. And after such God-pleasing struggles, he (*she*) shall receive from the Originator and Judge of struggles labor in the Heavenly Kingdom—the great blessedness of life eternal. If, by your guidance and piety, the newly-illumined infant who has been counted worthy of your patronage makes haste to act worthily, he (*she*) will not be deprived of a fitting inheritance by the Lord God. For your love made manifest to your spiritual son (*daughter*), which is love for another, he (*she*) will be beloved of the Heavenly Father, for "God is Love". For soul-profiting instruction, he (*she*) will be guided by the straight path of the commandments of the Lord, that he (*she*) may proceed into the land of eternal life. As do you yourself, so I pray warmly and from the heart, with true desire, unto God Who giveth you this child, that after many years he (*she*) may, with gladness, inherit it.

9.

THE ABLUTION AND TONSURE ON THE EIGHTH DAY

And on the eighth day the one that has been baptized is brought again to the church for ablution. And the Priest looses his (her) garment and belt, saying these Prayers:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Thou Who by holy Baptism hast granted forgiveness of sins unto Thy servant, and hast bestowed upon him (*her*) a life of regeneration: Do Thou Thyself, O Master *and* Lord, be pleased that the light of Thy countenance may shine in his (*her*) heart evermore. Keep the shield of his (*her*) faith undefamed by enemies. Preserve for him (*her*) the garment of incorruption, which he (*she*) has put on, pure and defiled, preserving unbroken in him (*her*) the spiritual seal by Thy grace. And be merciful unto him (*her*) and unto us, according to the multitude of Thy compassions.

For blessed and glorified is Thy most-honorable and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

A SECOND PRAYER

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Master, Lord our God, Who, through the font, bestowest heavenly Illumination upon them that are baptized, Who hast regenerated Thy newly-illumined servant by water and the Spirit, and hast granted unto him (*her*) forgiveness of his (*her*) voluntary and involuntary sins: Do Thou lay upon

him (*her*) Thy mighty hand, and keep him (*her*) in the power of Thy goodness. Preserve his (*her*) pledge inviolate, and count him (*her*) worthy of eternal life, and of Thy favor.

For Thou art our sanctification, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

The Priest reads the following Prayer:

He (*she*) that has put on Thee, (Christ, and our God), bows also his (*her*) head with us, unto Thee. Do Thou keep him (*her*) that he (*she*) may abide a warrior undefeated against them that bear vain enmity against him (*her*) and us, and by Thy crown of incorruption show us all to be victors, even unto the end.

For it is Thine to have mercy and to save, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And he loosens the newly-illumined one's *girdle and garment, and, joining the ends of these, soaks them with clean* (warm) *water, and sprinkles him* (*her*), *saying:*

You are justified. You are illumined. You are sanctified. You are washed: in the Name of our Lord Jesus Christ, and by the Spirit of our God.

And he takes a new sponge dipped in (warm) *water, and wipes the face, head, breast and the rest* of the newly-illumined one, *saying:*

You are baptized. You are illumined. You are anointed with Chrism. You are sanctified. Thou art washed: in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

PRAYER AT THE TONSURE OF THE HAIR

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest prays:

O Master, Lord our God, Who didst honor man with Thine image, fashioning him with a rational soul and a comely body (that the body might serve the rational soul); for Thou didst set the head in superiority, and didst endow it with the greater number of the senses, which, nevertheless, impede not one another; and Thou didst cover the head with hair that it be not injured by the changes of the weather, and, according to need, didst join together all its members, that by all of them it might render thanks unto Thee, the Great Artisan: Do Thou Thyself, O Master, Who, by Thy chosen vessel, the Apostle Paul, hast commanded us to do all things to Thy glory, bless Thy servant, *N.*, who is come to make the first offering by the cutting of the hair of his (*her*) head, and with him (*her*), his (*her*) Sponsor; and grant unto them all that they may exercise themselves in Thy law, and do those things that are acceptable unto Thee.

For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

And the Priest says this Prayer:

O Lord our God, Who, through the fulness of the *baptismal* font, hast, by Thy goodness, sanctified them that believe in Thee: Do Thou bless the child (*newly-baptized—if an adult*) here present, and may Thy blessing come down upon his (*her*) head. And as by Samuel the Prophet Thou didst bless David the King, so also bless the head of Thy servant, *N.*, by the hand of me, a sinner, visiting him (*her*) with Thy Holy Spirit, that he (*she*) may increase unto maturity, and in the grey hairs of old age may send up glory unto Thee, and may see the good things of Jerusalem all the days of his (*her*) life.

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And he shears him (her) in the form of a Cross, saying:

The servant of God, *N.*, is shorn: in the Name of the Father, and of the Son, and of the Holy Spirit.

Choir: Amen.

And the following Litany is said by the Deacon:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice, after each petition)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for mercy, life, peace, health, salvation and forgiveness of sins for the servant of God, *N.*, the Sponsor, and for the newly-illumined, *N.*.

Priest: For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Glory to Thee, O Christ our God, and our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the customary Dismissal is made.

In some older ***Trebnik***'s, one or the other of the following Dismissals is found:

May Christ our True God, through the prayers of His Most-pure Mother, by the power of the precious and lifegiving Cross, of the holy glorious and all-praised Apostles, of Saint(s), *N. (of the church and of the day)*, and of all the Saints....

or:

May He Who accepted to be baptized by John in the Jordan for our salvation, Christ our True God, through the prayers of His Most-pure Mother, by the power of the precious and lifegiving Cross, of the holy glorious and all-praised Apostles, of Saint, *N. (of the newly-baptized)*, and of all the Saints....

10.

A PRAYER FOR HOLY BAPTISM, THAT IS, HOW BRIEFLY TO BAPTIZE AN INFANT WHEN THERE IS FEAR OF DEATH

This brief form is used only when there is fear that the one being baptized is in danger of imminent death.

The Priest begins: Blessed is the Kingdom.... *Then:* Amen. Holy God....Glory...O Most-holy Trinity....Lord, have mercy....Glory....Our Father....For Thine is the Kingdom....

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Lord God Almighty, the Author of all creation, visible and invisible, Who didst make heaven and earth, and the sea, and all that is in them; Who didst gather the waters together in one gathering; Who didst shut up the Abyss and seal it by Thy terrible and glorious Name; Who didst raise up the waters above the heaven: Thou hast fixed the earth above the waters; Thou hast established the sea by Thy power; Thou hast crushed the heads of the dragons in the waters. Terrible art Thou, and who shall oppose Thee? Do Thou, O Lord, look down on this Thy creature, and this water, and give it the grace of redemption, the blessing of Jordan. Make it a fount of incorruption, a gift of sanctification, a loosing of sins, a healing of sicknesses, a destruction of demons, inaccessible to adverse powers, filled with angelic strength, that they that plot against Thy creature may flee from him (*her*). For I have called upon Thy Name, O Lord, which is wonderful and glorious, and terrible to adversaries.

And immediately he pours oil upon the water in crosswise form. *Then he baptizes him (her), saying:*

The ***Book of Needs***, at this point, directs that the infant is to be baptized. In practice, however, the following is done first, although, if the infant is declining fast, it may be omitted.

And he (*she*) that is to be baptized is brought forward. The Priest takes of the oil with two fingers, and makes the sign of the Cross upon his (*her*) forehead and breast, and between his (*her*) shoulders, saying:

The servant of God, *N.*, is anointed with the oil of gladness, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And he signs his (*her*) breast and between the shoulders. On the breast, saying:

For the healing of soul and body.

And on the ears:

For the hearing of faith.

On the hands:

Thy hands have made me and fashioned me.

On the feet:

That he (*she*) may walk in the path of Thy commandments.

And when he has anointed the whole body, the Priest baptizes him (*her*), holding him (her) upright and looking towards the east, saying:

The servant of God, *N.*, is baptized in the Name of the Father. Amen. And of the Son. Amen. And of the Holy Spirit. Amen.

And, if the Infant still be living, *immediately the Priest shall clothe him (her) and anoint him (her) with the Chrism,* making the sign of the Cross: On the forehead, and on the eyes, and the nostrils, and the lips, and on both ears, and the breast, and the hands, and the feet, *saying*, each time:

The seal of the gift of the Holy Spirit. Amen.

And after these things, he makes the circuit with him (her) around the font, according to established order, singing: As many as have been baptized into Christ.... *And then the Dismissal.*

11.

COMPLETION BY THE PRIEST OF THE OFFICE OF HOLY BAPTISM

IF IT WAS PERFORMED BY A LAYMAN

It is necessary first for the Priest to examine diligently the one who baptized the child if, in performing it, he understood well the words and employed natural water, and did not make a pretense. If it turn out that there be doubt, then the Baptism itself must be repeated, and the entire ceremony fulfilled. But when there is no doubt, then only the following ceremony shall be fulfilled, in the following manner:

[If, however, the infant is to be named at Holy Baptism, in addition he reads to him (her) the Prayer:

O Lord our God, we entreat Thee, and we supplicate Thee, that the light of Thy countenance be signed on this, Thy servant (*handmaid*), *N.*, and that the Cross of Thine Only-begotten Son be signed in his (*her*) heart and understanding, so that he (*she*) may flee from the vanity of the world and from every evil snare of the Enemy, and may follow after Thy commandments. And grant, O Lord, that Thy holy Name may remain unrejected by him (*her*), and that he (*she*) may be joined unto Thy Holy Church, and that he (*she*) may be perfected by the dread Mysteries of Thy Christ, so that, having lived according to Thy commandments, and having preserved the seal unbroken, he (*she*) may receive the blessedness of the Elect in Thy Kingdom: By the grace and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.]

And immediately the Priest says, with a loud voice:

Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately the Deacon says the Litany.

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For him (*her*) that now comes to holy Illumination, and for his (*her*) salvation, let us pray to the Lord.

That he (*she*) be manifested a son (*daughter*) of light, and an heir of eternal good things, let us pray to the Lord.

That he (*she*) may be planted with, and become a partaker of the death and resurrection of Christ our God, let us pray to the Lord.

That he (*she*) may preserve the garment of Baptism, and the pledge of the Spirit undefiled and blameless in the dread Day of Christ our God, let us pray to the Lord.

That the Lord God may hearken unto the voice of our supplication, let us pray to the Lord.

That He will deliver him (*her*) from all tribulation, wrath and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

And while the Deacon is saying these, the Priest says this Prayer to himself, secretly:

O deeply-compassionate and merciful God, Who triest the hearts and reins, and Who alone knowest the secrets of men (for nothing is not manifest before Thee, but all things are naked and manifest before Thine eyes), do Thou Who knowest all things concerning me, regard me not with loathing, neither turn away Thy face from me; but consider not my transgressions at this present hour, O Thou that overlookest the sins of men that they may repent. And wash me from the defilement of my body and from the stain of my soul, and sanctify me wholly by Thine all-effective, invisible might, and by Thy spiritual right hand, lest, proclaiming freedom to others, and offering this *rite* in the perfect faith of Thine unutterable love toward mankind, I myself may be condemned as a servant of sin. Nay, O Master, Who alone art good and lovest mankind, let me not be turned back humbled; but send unto me power from on high, and strengthen me for the ministration of this Thine impending Mystery, great and most heavenly; and form the image of Thy

Christ in him (*her*) who is about to be born again through my wretchedness. And build him (*her*) up upon the foundation of Thine Apostles and Prophets, that he (*she*) may not be cast down. But plant him (*her*) as a planting of truth in Thy Holy Catholic and Apostolic Church, that he (*she*) not be plucked out, that, as he (*she*) increases in piety, through him (*her*) may be glorified Thine all-holy Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Let it be known that he makes no exclamation, but says the "Amen" to himself.

At the conclusion of the Litany, the Priest pronounces the customary exclamation (for the Prayers of the Font are not said):

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

*[We also do not perform the Anointing with Oil, for the wild olive branch already abides with Christ (**Rom. 13:17** and the **Catechetical Homily** of St. Cyril of Jerusalem).]*

After the Litany, the Priest sings, together with the people, Psalm 31(2), as thanksgiving for Holy Baptism:

Psalm 31(2)

Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man unto whom the Lord has not imputed sin, and in whose mouth there is no guile. Because I kept silence, my bones waxed old, from my crying all the day long. For day and night Thy hand was heavy upon me; I was turned in mine anguish, while the thorn stuck fast in me. Mine iniquity I have acknowledged, and I have covered not my sin. I said: I will confess my transgression against myself unto the Lord. And Thou

forgavest the ungodliness of my heart. For this shall every one that is holy pray unto Thee in a seasonable time; moreover, in a flood of many waters they shall not come near unto him. Thou art my refuge from the trouble that encompasses me. O my Joy, deliver me from them that have surrounded me. I will give thee instruction and guide thee in this way wherein thou shalt go; I will fix Mine eyes upon thee. Be not as the horse or as the mule which have no understanding. With bit and bridle bind fast their jaws, lest they come near unto thee. Many are the scourges of the sinner, but mercy shall encompass him that hopes in the Lord. Be glad in the Lord and rejoice, O you righteous, and glory, all you that are upright in heart.

And then the entire Office of Chrismation to the end, except that we do not make a circuit around the Font (because there is none), but around the table upon which the vessel containing the Holy Chrism and the Holy Gospels have been placed.

12.

THE OFFICE FOR RECEIVING INTO THE ORTHODOX CHURCH SUCH PERSONS WHO HAVE NOT PREVIOUSLY BEEN ORTHODOX,

BUT, FROM INFANCY HAVE BEEN REARED IN HERESY, YET RECEIVED VALID BAPTISM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT, WHILE REJECTING THE REST OF THE HOLY MYSTERIES AND CHURCH CUSTOMS, AND HOLDING OTHER OPINIONS CONTRARY TO THE ORTHODOX CHURCH

Let it be known that the power *to absolve such persons and to unite them to the Church properly devolves only to a Bishop. Nevertheless, that the one returning to Orthodoxy not be tempted by delay to return again to their heresy, it is wiser and more expedient that the Bishop should delegate this power and grant his blessing to a Priest with understanding of the Sacred Scriptures, and who is competent to instruct such a person in the articles of the Orthodox Faith, and to correct his errors.*

First of all, therefore, let the penitent be examined with due caution by the Bishop (or by the one to whom he has delegated his authority) as to the particulars of his (her) errors. Then he (she) must *be convinced of them. Afterwards, let him (her) be instructed and confirmed in the doctrines of the Orthodox Faith.*

And when it be known that the examination and instruction have been completed, with all precaution the Bishop shall require him (her)to confess all his (her) sins, as many as he (she) can remember from his (her) youth. And the Bishop shall not give him (her) absolution immediately; but after the instruction and confession, he shall go with him (her) to the church and shall place him (her) before the doors of the church (in the church porch).

The Bishop, vested in his Epitrachelion, Omophorion, and Mitre, and having in his left hand his pastoral Staff, shall take his seat upon his throne (but if a Priest (delegated this power by the Bishop), *he shall stand at the doors of the church in Epitrachelion and Phelonion). And having directed the one converting to the Orthodox Faith to kneel, he questions him (her), saying:*

Do you wish to renounce heretical error and all its wrongs?

Answer: I do.

Then the Bishop (or *Priest*) *inquires:*

Do you wish also to live in union with the Orthodox-Catholic Faith?

Answer: I do.

Then, having stood up, the Bishop (or *Priest*) *makes the Sign of the Cross over him* (*her*) *with his right hand, saying:*

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And laying his hand upon the bowed head [of the convert], *he recites the following Prayer:*

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

In Thy Name, O Lord God of Truth, and of Thine Only-begotten Son, and of Thy Holy Spirit, look down upon Thy servant, *N.*, whom Thou hast found worthy to have recourse unto Thy Holy Orthodox Church, and to be kept under the shelter of her wings. Remove from him (*her*) his (*her*) former errors, and fill him (*her*) with the True Faith, and hope, and love which are in Thee. Grant him (*her*) to walk in all Thy commandments, and to fulfil all things that are pleasing unto Thee; for if a man shall do these things, there shall be life in them. Write him (*her*) in Thy Book of Life. Join him (*her*) to the flock of Thine inheritance, that Thy holy Name may be glorified in him (*her*), together with that of Thy beloved Son, even our Lord Jesus Christ, and of Thy Lifegiving Spirit. Let Thine eyes ever look upon him (*her*) with mercy, and Thine ears hearken unto the voice of his (*her*) supplication. Make him (*her*) to rejoice in the works of his (*her*) hands, that

he (*she*) may confess Thee, worshiping and glorifying Thy great and exalted Name, and ever praise Thee all the days of his (*her*) life.

Exclamation:

For all the Powers of Heaven hymn Thee, and Thine is the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

After this, the Bishop (or *Priest*) *says to the convert:*

Turn to the west and truthfully, with all your heart, renounce all heretical errors and confess the Orthodox-Catholic Faith.

And he (*she*), *having turned to the west, holds his* (*her*) *arms outstretched. And the Bishop* (or *Priest*) *questions him* (*her*):

Do you renounce all heretical errors and cast them off because they are contrary to God and His Truth and soul-destroying?

And he (*she*) *replies:*

I renounce all heretical errors and I cast them off because they are contrary to God and His Truth and soul-destroying.

The Bishop (or *Priest*) *questions him* (*her*):

Do you renounce all heretical associations, traditions, rules, and all teachers and their doctrines contrary to the Holy Eastern Orthodox Churches, and cast them off?

He (*she*) *replies:*

I renounce them and cast them off.

The Bishop (or *Priest*) *questions him* (*her*):

Do you renounce all ancient and modern apostasies, heresies and founders of heresies, and cast them off because they are contrary to God?

And he (she) replies:

I cast off all ancient and modern apostasies, heresies and founders of heresies because they are contrary to God.

Then, turning him (her) to the east, the Bishop (or *Priest*) *says to him (her):*

Have you renounced all heretical errors?

And he (she) replies:

I have renounced *them*.

The Bishop (or *Priest*) *inquires:*

Do you desire to be joined unto the Eastern Orthodox Church?

And he (she) replies:

I desire it with all my heart.

The Bishop (or *Priest*) *inquires:*

Do you believe in One God, glorified and worshiped in the Holy Trinity, the Father, and the Son, and the Holy Spirit; and do you worship Him as your King and your God?

Answer:

I believe in One God, glorified and worshiped in the Holy Trinity, the Father, and the Son, and the Holy Spirit; and I worship Him as King and God.

And, immediately, he (she) makes one low bow to the ground, and reads the Symbol of Faith:

I believe in one God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshiped and glorified; Who spoke by the prophets.

In one Holy Catholic, and Apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead, and the life of the world to come. Amen.

Then the Bishop (or Priest) says:

Blessed is God, Who enlighteneth every man that comes into the world.

Then he inquires:

Tell us of the other dogmas, traditions and ordinances of the Orthodox Church; how do you hold *concerning them*?

And he (she) replies:

I accept and I confess the Apostolic and Ecclesiastical Canons established at the Seven Holy Ecumenical Councils, as well as the Provincial Councils, and the other traditions, rules and dispositions of the Orthodox Church. Likewise I will accept and understand Holy Scripture according to the understanding which the Holy Eastern Church, our Mother, has held and holds.

I believe and I confess that there are seven Mysteries of the New Testament, that is, Baptism, Chrismation, the Eucharist, Repentance (*i.e., Confession*), the Priesthood, Marriage, and Anointing with Oil, instituted by the Lord Christ and His Church, to the end that, through their operation and reception, we may receive grace from on high.

I believe and I confess that, in the Divine Liturgy, under the mystical forms of bread and wine, the faithful partake of the Body and Blood of our Lord Jesus Christ, unto the remission of sins and unto life eternal.

I believe and I confess that it is meet to honor and invoke the Saints who reign with Christ in Heaven, according to the understanding of the Holy Eastern Church, and that their prayers and mediation avail with the compassionate God for our salvation. Likewise that it is well-pleasing to God to honor their relics, glorified through incorruption, as precious memorials of their virtues.

I acknowledge that the Icons of Christ the Savior, and of the Ever-Virgin Mary, and of other Saints are meet to possess and to honor, *and* that, through gazing upon them, we may be moved to piety and emulation of the deeds of the righteous ones represented by *these* holy Icons.

I confess that the prayers of the faithful, offered up to God for the salvation of those who have departed in the Faith, are favorably accepted, through the mercy of God.

I believe and I confess that power has been given by Christ the Savior to the Orthodox-Catholic Church, to bind and to loose. And that whatever, through that power, is bound or loosed on earth will be bound and loosed in Heaven.

I believe and I confess that the Foundation, Head, and Great High Priest and Archpastor of the Holy Orthodox-Catholic Church is our Lord

Jesus Christ, and that Bishops, Pastors and Teachers are appointed by Him to rule the Church, and that the Guide and Pilot of this Church is the Holy Spirit.

I confess that this Church is the Bride of Christ, and therein is true salvation.

I promise to give true obedience, even unto the end of my life, to the Most-blessed Metropolitan, *N.*, [*or* Most-reverend Archbishop, *N.*, *or* Bishop, *N.—the Metropolitan, Archbishop or Bishop of the Diocese within which the Office is performed*], as the Shepherd of the Orthodox Church, and to the Priests appointed by him.

Then the Bishop gives the convert the end of his Omophorion (if a Priest officiate, the end of his Epitrachelion) in his right hand, saying:

Enter into the Church of God, and honor the Lord God, the Father Almighty, His Son, Jesus Christ, and the Holy Spirit, One Living and True God, the Holy Trinity, One in Essence and Undivided.

And having thus spoken, he leads the convert into the church, holding the end of the Omophorion (or Epitrachelion), and sets him in front of the Ambon, where, upon a table is laid the Holy Gospels. And when he (she) has taken his (her) place, the convert immediately releases the end of the Omophorion (or Epitrachelion) from his (her) hand. And as they go into the church, the clergy read Psalm 66(7):

Psalm 66(7)

O God be gracious unto us and bless us, and make Thy face to shine upon us, and have mercy on us, that Thy way may be known upon the earth, *and* Thy salvation among all nations. Let the peoples give praise unto Thee, O God, let all the peoples give praise unto Thee. Let the nations rejoice and be glad, for Thou shalt judge the peoples with equity, and guide the nations upon the earth. Let the peoples give praise unto Thee, O God, let all the peoples give praise unto Thee. The earth has yielded its fruit. Do Thou bless us, O God, O our God. Do Thou bless us, O God; and let all the ends of earth fear Him.

And when the Psalm is finished, the Bishop (or *Priest*) *commands him* (*her*) *to kneel down before the Holy Gospels; and the Bishop* (or *Priest*) *says these verses:*

Send forth Thy spirit, and they shall be created; and Thou shalt renew the face of the earth.

Return, O Lord; how long? And be Thou entreated concerning Thy servant.

The crooked shall be made straight, and the rough ways shall be made smooth.

Save Thy servant, O my God, that hopes in Thee.

Be unto him, O Lord, a pillar of strength against the face of the enemy.

Let the enemy in no way prevail against him, and let not the son of iniquity offend him.

O Lord, hearken unto my prayer, and let my cry come unto Thee.

After these, immediately the Deacon shall say:

Let us pray to the Lord.

Choir: Lord, have mercy.

And with all compunction, the Bishop (or *Priest*) *shall read this Prayer:*

O Lord God Almighty, Who alone art holy, and restest in the Saints, Who in Thy great and incalculable love for mankind, settest before sinners diverse images of repentance and, unto them that have gone astray from the Truth, showest the right path unto knowledge of Thee, the only True *God*, glorified and worshiped in the Trinity, that not one of them should perish, but that all may be saved and come unto the knowledge of the Truth: We give thanks unto Thee, we glorify Thee, and we magnify Thee, that Thou hast now shone in the heart of this, Thy reason-endowed creature, *N.*, the light of knowledge of Thy Truth, and hast vouchsafed him (*her*) to make haste to Thy Holy Apostolic Orthodox-Catholic Church. Shine therefore, O Master, we humbly beseech Thee, in his (*her*) heart the perfect light of the

grace of Thy Holy Spirit unto the illumination of understanding of the truth of Thy Holy Gospel. Grant that he (*she*) sincerely, irrevocably and without deceit unite himself (*herself*) to Thy Holy Catholic Church, and truly accept and confess the Orthodox-Catholic Faith. Number him (*her*) with Thy chosen Flock. Make him (*her*) a pure vessel and the abode of Thy Holy Spirit, that, ever being guided and directed by the Same, he (*she*) may preserve Thy saving commandments, and that doing Thy good, acceptable and perfect Will, he (*she*) may be counted worthy to receive Thy heavenly good things, together with all them that are well-pleasing in Thy sight. For Thou art a God of mercy and compassion and love for mankind, and willest that all men should be saved, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Prayer, the Bishop (or *Priest*) *commands him* (*her*) *to stand, saying:*

Rise, and stand aright; stand with fear.

And he (*she*), *rising, says:*

This true belief of the Orthodox-Catholic Faith, which I now voluntarily confess and sincerely hold, I will firmly maintain and confess whole, in its fulness and integrity, even until my last breath, God helping me; and I will teach it and proclaim it, as far as it is possible; and I shall strive to fulfil its precepts zealously and joyfully, preserving my heart in virtue and purity. And in confirmation of this, my true and sincere confession, I kiss the Words and Cross of my Savior. Amen.

After this, the Bishop (or *Priest*) *gives him* (*her*) *the Holy Gospel and Cross to kiss. After he* (*she*) *has kissed them, the Bishop* (or *Priest*) *says:*

Blessed is God, who willeth that all men should be saved, and should come unto the knowledge of the Truth. Blessed is He unto the ages.

Choir: Amen.

After this he says to him (her):

Bow your knees before the Lord God, Whom you have confessed, and receive the remission of your sins.

And he (she) kneels and bows his (her) head, with eyes cast down. Then the Bishop (or he who has received this power from him), absolves him (her) thus:

And the Bishop (or the one to whom this power has been delegated), absolves him (her), in the following manner:

Our Lord and God, Jesus Christ, entrusted His Apostles with the keys of the Kingdom of Heaven, and bestowed upon them full power through His grace, both to bind and to loose a man from his sins upon earth. May He Himself, for the sake of His ineffable mercy, forgive and absolve you. And I, by His almighty power, given unto me, an unworthy Bishop (*or* Priest), through His holy Apostles and their successors, forgive and absolve you, *my* child, *N.*, from all your sins, and join you to the unity of the faithful and the body of the Church of Christ, and communicate you with the Divine Mysteries of the Church: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

*Then the Bishop (*or *Priest) says to him (her):*

Rise, Brother (*Sister*), and stand aright, stand with fear, and as a faithful servant (*handmaid*) of Jesus Christ abide in faith and truth, keeping all His commandments, that, having received grace from Him, you will be counted worthy also of the Heavenly Kingdom.

And this he says if the convert has come from them that have the Anointing with Chrism. But if he (she) comes from them that do not have the Anointing with Chrism, he says this:

Rise, Brother (*Sister*), and as a faithful servant (*handmaid*) of Jesus Christ pray unto Him, together with us, that He will count you worthy, through the anointing of the holy Chrism, to receive the grace of the Holy Spirit.

*And straightaway rising, he (she) stands with all compunction; and the Bishop (*or *Priest) begins the Order of Holy Anointing, performing it according to established order.*

13.

THE OFFICE FOR RECEIVING THOSE COMING TO THE ORTHODOX CHURCH FROM THE ARMENIAN* CONFESSION

*This **Office** may be used for those coming from other Confessions as well: Other Non-Chalcedonian (Coptic, Jacobite, Ethiopian, Indian); Nestorian; Roman-Latin; Lutheran; Reformed.

Let the Bishop (or the Priest) examine the convert as to how he (she) understands the doctrines of the Confession from which he (*she*) has come. *Then he shall show him how such diverge from the doctrines of the Orthodox Church.*

After the examination and instruction have been satisfactorily completed, he shall direct him (her) to confess all sins, as many as he (she) can remember from his (her) youth. After the Confession, he shall not give him (her) absolution. But at the time for reunion he shall place him (her) before the entrance of the church. The Bishop, vested in his Mantiya, Epitrachelion, Omophorion, and Mitre (or the Priest, vested in Epitrachelion and Phelonion), shall stand near the church doors, and shall question him (her) desiring to become an Orthodox Christian:

Do you wish to renounce the transgressions and errors of the Armenian (*or* Coptic; Jacobite; Ethiopian; Indian; Nestorian; Roman-Latin; Lutheran; Reformed) Confession?

Answer: I do.

Do you wish to enter into union with the Orthodox-Catholic Faith?

Answer: I do.

*Then the Bishop (*or *Priest) blesses him (her),* making the Sign of the Cross with his right hand, *saying:*

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And laying his hand upon the bowed head [of the convert], *he shall recite the following Prayer:*

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

O Lord God of Truth, look down upon Thy servant, *N.**, who seeks to make haste unto Thy Holy Orthodox Church, and to take refuge under her shelter. Turn him (*her*) from his (*her*) former error to the path of true faith in Thee, and grant him (*her*) the grace to walk in Thy commandments. Let Thine eyes ever look down upon him (*her*) with mercy, and let Thine ears hearken unto the voice of his (*her*) supplication, and that he (*she*) may be numbered with Thine elect flock. For all the Powers of heaven hymn Thee, and Thine is the glory: of the Father, and of the Son, and of the Holy Spirit, unto the ages of ages. Amen.

**The name of the convert must be one in general Orthodox use.*

After this Prayer, he shall question the convert:

If Non-Chalcedonian:

Do you renounce the false opinion that in our Lord Jesus Christ there are not two natures, Divine and human, but one only, the human nature being swallowed up by the Divine?

Answer: I renounce it.

If Nestorian:

Do you reject the teachings of Nestorius and Theodore, and all those of the same opinion with them?

Answer: I renounce them.

Question:

Do you renounce the erroneous teaching that in our Lord Jesus Christ there are not just two natures, Divine and human, but also two hypostases, Divine and human.

Answer: I renounce it.

Question:

Do you renounce the erroneous teaching that it is not meet to call the Most-holy Virgin Mary who, in truth, gave birth to Christ our God, Theotokos, but only Christotokos?

Answer: I renounce it.

If Roman-Latin:

Do you renounce the erroneous doctrine that, for the expression of the dogma concerning the Procession of the Holy Spirit, the declaration of the Savior Christ Himself, "who proceeds from the Father", does not suffice, and that the addition, "and from the Son", to the word of Christ Himself, is necessary?

Answer: I renounce it.

Question:

Do you renounce the erroneous supposition that it does not suffice to confess our Lord Jesus Christ as the head of the Universal Church, but that the Bishop of Rome is the head of the whole Church?

Answer: I renounce it.

Question:

Do you renounce the erroneous supposition that the Holy Apostles did not receive from our Lord Jesus Christ equal spiritual power, but that the holy Apostle Peter was their Prince; and that the Bishop of Rome alone is his successor, and that the Bishops of Jerusalem, Antioch, Alexandria and the others are not, equally with the Bishop of Rome, successors of the Apostles?

Answer: I renounce it.

Question:

Do you renounce the erroneous understanding of those who think that the Pope of Rome is superior to the Ecumenical Councils and infallible?

Answer: I forsake such an opinion.

Question:

Do you renounce all the other doctrines of the Latin confession of faith, both old and new, which are contrary to the Word of God, and to the true Tradition of the Church, and to the decrees of the Seven Ecumenical Councils?

Answer: I renounce them.

If Lutheran:

Do you renounce the erroneous doctrine that, for the expression of the dogma concerning the Procession of the Holy Spirit, the declaration of the Savior Christ Himself, "who proceeds from the Father", does not suffice, and that the addition, "and from the Son", to the word of Christ Himself, is necessary?

Answer: I renounce it.

Question:

Do you renounce the erroneous opinion that in the Eucharistic Mystery the bread is not transformed into the Body of Christ, yet does not become the Body of Christ, and that the wine is not transformed into the Blood of Christ, yet does not become the Blood of Christ?

Answer: I renounce it.

Question:

Do you forsake your *erroneous belief* that results from false teachers, who reject the Mysteries of Chrismation, Marriage, Anointing with Oil, Repentance (*i.e., Confession*), and the Priesthood itself, without which there is no administration of the Sacraments, and presume to perform Baptism and the Eucharist, not having ordination by a Bishop in succession to the Holy Apostles?

Answer: I forsake it.

Question:

Do you renounce the *erroneous belief* previously held by your false teachers, who do not accept the sacred traditions, do not honor the Saints, and reject prayers on behalf of the departed?

Answer: I renounce irrevocably that which was from these teachers and their false teaching.

Question:

And the other erroneous teachings, held by those who are in the Lutheran Confession—do you renounce them?

Answer: I renounce them.

If Reformed:

Do you renounce the erroneous doctrine that, for the expression of the dogma concerning the Procession of the Holy Spirit, the declaration of the Savior Christ Himself, "who proceeds from the Father", does not suffice, and that the addition, "and from the Son", to the word of Christ Himself, is necessary?

Answer: I renounce it.

Question:

Do you renounce the false doctrine that the predestination of men to their salvation, or their rejection, is not in accordance with the Divine foreknowledge of their faith and good works, or of their unbelief and ungodliness, but according to some irresistible destiny?

Answer: I renounce this false doctrine.

Question:

Do you renounce the erroneous opinion that in the Eucharistic Mystery the bread is not transformed into the Body and Blood of Christ, and are merely symbols of the Body and Blood of Christ?

Answer: I renounce this erroneous opinion.

Question:

Do you forsake the *erroneous belief* that results from the false Reformed teachers, who reject five Mysteries: Chrismation, Repentance (*i.e., Confession*), Marriage, Anointing with oil, and the Priesthood itself, without which there is no administration of the Sacraments, and, not having Ordination, presume to perform, not only Baptism, but also the Eucharist?

Answer: I forsake such false teachers.

Question:

Do you renounce the *erroneous* accord of the false Reformed teachers, who do not accept the sacred traditions, do not honor the Saints, and reject prayers on behalf of the departed?

Answer: I renounce it, and will not have communion with these false teachers.

For All Confessions:

Question:

Do you desire, therefore, to be joined unto the Holy Orthodox Catholic Eastern Church?

Answer: I desire it with all my heart.

Question:

Do you believe in One God, glorified in the Trinity, and do you worship Him?

Answer:

I believe in One God, glorified in the Trinity: the Father, and the Son, and the Holy Spirit; and I worship Him.

Then, having made a bow to the ground, he (she) reads the Symbol of Faith:

I believe in one God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshiped and glorified; Who spoke by the prophets.

In one Holy Catholic, and Apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead, and the life of the world to come. Amen.

*Then the Bishop (*or *Priest) says:*

Blessed is God, who enlighteneth every man that comes into the world.

And again he inquires:

If Non-Chalcedonian:

Do you honor the Ecumenical Councils—Chalcedon, Constantinople II, Constantinople III, Nicaea II—and do you accept the dogmas and canons confirmed by these Councils?

Answer: I honor and accept them.

Question:

Do you promise due honor to Orthodox Archpastors as successors to the Apostles, appointed by the Holy Spirit, and obedience to them in spiritual matters?

Answer: I promise with a sincere heart.

If Nestorian:

Do you honor the Seven Ecumenical Councils—Nicaea I, Constantinople I, Ephesus, Chalcedon, Constantinople II, Constantinople III, Nicaea II—and do you accept the dogmas and canons confirmed by these Councils?

Answer: I honor and accept them.

Question:

Do you promise to honor the Icons of the Saints acceptable to the Orthodox Church, according to her understanding that veneration of that which is represented by them is carried to the Prototype?

Answer: I promise to honor that which is confessed in the Orthodox Church.

Question:

Do you accept the Apostolic Canons and the others established at the Seven Ecumenical and the Nine Provincial Councils, and the other traditions and rules of the Orthodox Church?

Answer: I accept them.

Question:

Do you promise due honor to Orthodox Archpastors as successors to the Apostles, appointed by the Holy Spirit, and obedience to them in spiritual matters?

Answer: I promise with a sincere heart.

If Roman-Latin:

Do you confess the Apostolic Canons and the decisions of the Seven Universal and Nine Provincial Councils, and the rest of the traditions and canons of the Orthodox Church?

Answer: I confess it.

Do you confess that it is meet to accept and interpret the books of Divine Scripture according to the understanding which the Orthodox Church holds concerning them?

Answer: I confess it.

Question:

Do you accept also this, that there are seven Mysteries, instituted by Christ God, necessary to be kept according to the order of the Orthodox Church, but not otherwise given to the faithful?

Answer: I accept and embrace it, for such is necessary.

Question:

Do you believe that, what heals departed souls is not a purifying fire which does not exist, but that alms and prayers, and most of all, the Bloodless Sacrifice, carries to them great liberation and consolation?

Answer: I believe and I accept it.

Question:

Do you confess that the head of the Orthodox-Catholic Church is our Lord Jesus Christ, and promise unfeigned obedience to the Shepherds appointed by the Holy Spirit?

Answer: I confess it, and I promise to obey the Shepherds of the Orthodox Church.

If Lutheran or Reformed:

Do you accept the Apostolic Canons and the others established at the Seven Ecumenical and the Nine Provincial Councils, and the other traditions and rules of the Orthodox Church?

Answer: I accept them.

Question:

Do you promise to examine and understand Sacred Scripture according to the interpretation given us by the Fathers and Church Teachers, and which are held by the Eastern Church?

Answer: I promise, and I shall so strive.

Question:

Do you believe, that from Christ the Lord, for the reception of saving grace, in the Church established by Him, there are appointed seven Mysteries: Baptism, Chrismation, the Eucharist, Repentance (*i.e., Confession*), the Priesthood, Marriage, and Anointing with Oil?

Answer: I believe, and I confess it.

Question:

Do you believe, that in the Eucharist, under the mystical form of bread and wine, the faithful partake of the Body and Blood of our Lord Jesus Christ, unto the remission of sins and unto life eternal?

Answer: I believe, and I confess it.

Question:

Do you believe that the prayers of the Saints work before God for our salvation, and that their relics, glorified through incorruption and miracles, are meet for veneration?

Answer: I believe, and I confess it.

Question:

Do you promise to honor the Icons of the Saints acceptable to the Orthodox Church, according to her understanding that veneration of that which is represented by them is carried to the Prototype?

Answer: I promise to honor that which is confessed in the Orthodox Church.

Question:

Do you believe that Christ is the Head of the Church, and that He gave to its pastors the power to bind and to loose the sins of men by the grace of the Holy Spirit, as was said to the Apostles: "Receive the Holy Spirit. Whose-soever's sins you remit, they are remitted unto them; and whose-soever's you retain, they are retained"?

Answer: I believe, and I promise obedience to the Hierarchs of the Church.

Then the Bishop gives the convert the end of his Omophorion (if a Priest, the end of his Epitrachelion), and says:

Enter into the Orthodox Church, and utterly rejecting the errors wherein you have dwelt, honor the Father Almighty, His Son, Jesus Christ, and the Holy Spirit who proceeds from the Father, the Trinity One in Essence and Undivided.

And thus leading [the convert into the church], *he places him (her) before the Ambon, where, upon a table is laid a Cross and Gospel Book. And Psalm 66(7) is sung by those coming with him:*

Psalm 66(7)

O God be gracious unto us and bless us, and make Thy face to shine upon us, and have mercy on us, that Thy way may be known upon the earth, *and* Thy salvation among all nations. Let the peoples give praise unto Thee, O God, let all the peoples give praise unto Thee. Let the nations rejoice and be glad, for Thou shalt judge the peoples with equity, and guide the nations upon the earth. Let the peoples give praise unto Thee, O God, let all the peoples give praise unto Thee. The earth has yielded its fruit. Do Thou bless us, O God, O our God. Do Thou bless us, O God; and let all the ends of earth fear Him.

*Then the Bishop (*or *Priest) commands him (her) to kneel down; and the Bishop (*or *Priest) says these verses:*

Send forth Thy spirit, and they shall be created; and Thou shalt renew the face of the earth.

Save Thy servant, O my God, that hopes in Thee.

Be unto him, O Lord, a pillar of strength against the face of the enemy.

O Lord, hearken unto my prayer, and let my cry come unto Thee.

After these have been said, the Deacon shall say:

Let us pray to the Lord.

Clergy: Lord, have mercy.

*With compunction, the Bishop (*or *Priest) shall read this Prayer:*

O Lord God Almighty, Who hast set before sinners models of repentance and showest the right path unto them that have gone astray, that not one of them should perish, but that all may be saved: We give thanks unto Thee, for Thou hast illumined this Thy servant, *N.*, with the light of understanding of Thy truth, and Thou hast counted him (*her*) worthy to make haste unto Thy Holy Orthodox-Catholic Church. Grant, therefore, that he (*she*) be joined to it, sincerely and irrevocably. Number him (*her*) with Thy chosen Flock. Make him (*her*) a pure vessel and the abode of Thy Holy Spirit, that, ever being illumined and guided by the Same, he (*she*) may preserve, without change, Thy saving commandments, and thus be counted worthy to receive Thy heavenly good things. For Thou art a God of mercy and compassion and love for mankind, and willest that all men should be saved, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

After the Prayer, he commands him to stand, saying:

Stand aright. Stand with fear. And before the Gospel and the Holy Cross of the Savior affirm your vow.

And he (she), rising, says:

The Orthodox-Catholic Faith, which I now voluntarily confess, I will firmly maintain whole and inviolate even until my last breath, God helping me, and I shall strive to fulfil its precepts zealously and joyfully, preserving my heart in purity, as far as possible. In confirmation of this, my vow, I kiss the Words and Cross of my Savior. Amen.

After he (she) has kissed them, the Bishop (or Priest) says:

Blessed is God, who willeth that all men should be saved, and should come unto the knowledge of the Truth. Blessed is He unto the ages.

Clergy: Amen.

Then he says:

Bow your knees before the Lord God, whom you have confessed, and receive the remission of your sins.

As he (she) kneels and bows his (her) head, the Bishop (or Priest) absolves him (her) thus:

Our Lord Jesus Christ, who entrusted the keys of the heavenly Kingdom to the Apostles, and gave them and their successors the power both to bind and to loose the sins of men, through me, the unworthy Bishop (*or* Priest), forgives you, *my* child, *N.*, and absolves from the bondage of the Curse, and from all your sins. And I, through the power given unto me by Him, join you to the Orthodox Church and bring you to the Communion of the Divine Mysteries of the Church, and I bless you in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then the convert stands, in expectation of the Liturgy, or, if he (she) is not yet signed with Chrism, the Chrismation.

14.

THE OFFICE FOR ANOINTING WITH CHRISM SUCH PERSONS WHO HAVE COME TO THE ORTHODOX FAITH AND HAVE UNITED THEMSELVES WITH THE *ORTHODOX*-CATHOLIC CHURCH

When the foregoing Office has been completed, one of the Priests, or a Proto-Deacon (if the Bishop himself celebrate these Offices), taking the vessel with the holy Chrism, and a sponge, and an anointing-brush and, in a small vessel, warm water for wetting the sponge (that the places anointed with the holy Chrism may be wiped off), sets them on the table that has been prepared, upon which, also, the Holy Gospels and the Life-creating Cross shall be laid, and on which, also, shall be placed two lit candles in candlesticks.

And when these things have been made ready, the Bishop (or the Priest) makes three bows toward the east, as do all those who are present.

The Deacon says:

Bless, Master.

And the Priest says, with a loud voice:

Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

And immediately they sing the Stikheron, **TONE 6***:*

O Heavenly King, the Comforter, the Spirit of Truth, Who art everywhere present and fillest all things, Treasury of Blessings and Giver of Life: Come and abide in us; and cleanse us from every impurity, and save our souls, O Good One.

At the conclusion of the singing, the Deacon immediately says the ***Litany of Holy Chrismation****:*

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

That through the anointing with the all-holy, beneficial and all-perfect Chrism, divine power may be granted to the servant of God, *N.*, who is now united to the Holy Orthodox-Catholic Church, unto the overcoming and trampling-down of all contrary snares of the devil, and all assaults that come from the flesh and from the world, let us pray to the Lord.

That he (*she*) may be a valiant and victorious soldier of Christ our God, through the power, operation, grace and descent of the Holy Spirit, by the anointing of the all-holy Chrism, let us pray to the Lord.

That he (*she*) may remain steadfast, and strong, and unshakeable in the Orthodox Faith, and in love and hope, by the anointing of the all-holy Chrism, all the days of his (*her*) life, let us pray to the Lord.

That grace may be granted to him (*her*), by the anointing of the all-holy Chrism, that with boldness, without fear, and unashamed he (*she*) may confess the Name of Christ our God before all men, and always be willing, out of love, to suffer and die for His sake, let us pray to the Lord.

That he (*she*) may increase in all virtues, and prosper in the commandments of Christ our God, by the anointing of the all-holy Chrism, let us pray to the Lord.

That with holy fear he (*she*) may preserve his (*her*) soul in purity and truth, by the anointing of the all-holy Chrism, let us pray to the Lord.

That he (*she*) may ripen unto a perfect man (*woman*), unto the measure of the stature of the fulness of Christ, by the power, operation, grace and descent of the Most-holy Spirit, by the anointing of the all-holy and all-perfect Chrism, let us pray to the Lord.

That he (*she*) and we, with him (*her*) may be delivered from all affliction, wrath and necessity, and that we may all attain unto the unity of the Faith and knowledge of the Son of God, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, together with him (*her*), O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the

Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Exclamation:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

At the conclusion of the Litany, the Deacon says:

Let us pray to the Lord.

Choir: Lord, have mercy.

*And the Bishop (*or *Priest) says this Prayer, aloud, with all attention:*

Blessed art Thou, O Lord God Almighty, Fountain of good things, Sun of righteousness, Who shinest unto them that are in darkness the light of salvation, through the manifestation of Thine Only-begotten Son, and our God, and Who grantest unto us who are unworthy blessed cleansing in Holy Water, and divine sanctification in lifegiving Anointing, and Who now art well-pleased for this, Thy servant, *N.*, to come unto the knowledge of Thy Truth and to make haste unto Thy deep compassion, to be joined to Thine elect Flock, and Who grantest unto him (*her*) remission of sins through me, Thine unworthy servant. Do Thou Thyself, O Master, O Compassionate King of All, grant him (*her*) also the seal of Thy Holy, All-powerful, and Worshiped Spirit, and the communion of the holy Body and precious Blood of Jesus, Thy Christ. Keep him (*her*) in Thy sanctification; confirm him (*her*) in the Orthodox Faith; deliver him (*her*) from the evil one and all his devices; and preserve his (*her*) soul in purity and righteousness, through the saving

fear of Thee, that, in every deed and word, being acceptable unto Thee, he (*she*) may become a [child] and heir of Thy heavenly Kingdom.

With a loud voice:

For Thou art our God, the God of mercy and salvation, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And, immediately after the Prayer, he anoints the one who has been newly-united with the holy Chrism, making the Sign of the Cross: on the forehead, and on the eyes, and the nostrils, and the lips, and on both ears, and the breast, and the hands, and the feet, saying, each time:

The seal of the gift of the Holy Spirit. Amen.

And when this has been done, the Deacon says:

Let us pray to the Lord.

Clergy: Lord, have mercy.

*And the Bishop (*or *Priest) says this Prayer:*

O Lord our God, Who hast vouchsafed to show this, Thy servant, *N.*, perfect, through the True Faith which is in Thee, and through the seal of the gift of the Holy Spirit, in Thy holy and most-heavenly Anointing: Do Thou, O Master of all, preserve in him (*her*) the True Faith, bring him (*her*) up in righteousness and truth, and adorn him (*her*) with all Thy gifts.

For Thou art our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then, immediately taking up the sponge, and dipping it in the warm water, he wipes the place which have been anointed with the Holy Chrism, saying:

Thou art baptized. Thou art illumined. Thou art sanctified: in the Name of our Lord Jesus Christ, and by the Spirit of our God. Thou hast been anointed with Chrism, in the Name of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

*Then the Bishop (*or *Priest) says:*

Peace be unto all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

*And all bow their heads. The Bishop (*or *Priest) says this Prayer secretly:*

He (*she*) who has put on Thee, Christ and our God, now bows his (*her*) head unto Thee, together with us. Keep him (*her*) always a warrior invincible in every attack of those who struggle against him (*her*) and us. And show all of us victors even unto the end, through Thine incorruptible crown.

Exclamation:

For Thine it is to show mercy and to save, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

Then the Litany:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice, after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Again we pray for mercy, life, peace, health, salvation and forgiveness of sins for the servant of God, *N.*, the Sponsor.

Again we pray for the newly-illumined servant of God, *N.*, that he (*she*) may be kept in the faith of a pure confession, in all piety, and in the fulfilling of the commands of Christ all the days of his (*her*) life.

For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Glory to Thee, O Christ our God, and our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes the Dismissal.

And he (she) that has received Chrismation is blessed to partake of the Most-precious Mystery of the Body and Blood of the Lord at the Divine Liturgy. For these things are fulfilled before the Divine Liturgy.

15.

THE OFFICE FOR RECEIVING THOSE COMING TO OUR HOLY CHURCH FROM THE JEWISH* FAITH.

*This Office may be used for those converting from Islam and Paganism, as well.

It is fitting first to determine whether they have already been baptized, and if, in truth, they desire to be counted worthy of Holy Baptism for the sake of their own salvation, and not for advantage, or any other questionable reason. And having been informed that, with certainty, they seek only salvation, the Bishop (or Priest) shall catechize them and give them Christian names.

Having come, therefore, they that desire to be catechized, together with their sponsors, stand before the doors of the church.

And the Bishop, entering into the Altar with head uncovered, and falling down on his face before the Holy Table, shall offer up thanksgiving to God for their conversion, and shall pray that He will bestow grace upon him, that his mouth will be opened and that he will be able to instruct them in the ways of salvation. After this prayer, he shall arise, and, in Mantiya, he shall take up Epitrachelion and Omophorion, with Mitre on his head, and (outside the Altar) staff in his left hand. (If a Priest officiate, having prayed in the aforementioned manner, shall vest himself in Epitrachelion and Phelonion.) And, having kissed the Holy Table, he goes out to the western (entrance) doors of the church. And the Clergy sing Psalm 33(4):

Psalm 33(4)

I will bless the Lord at all times; His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my troubles. Draw nigh unto Him, and be enlightened, and your faces shall not be put to shame. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord will encamp around them that fear Him, and

will deliver them. O taste and see that the Lord is good; blessed is the man that hopes in Him. O fear the Lord, all you His saints; for there is no want for them that fear Him. The rich have become poor and have hungered; but they that seek the Lord shall lack no good thing. Come, O children, hearken unto me; I will teach you the fear of the Lord. Who is the man that desires life, who loves to see days that are good? Keep thy tongue from evil, and thy lips that they not speak deceit. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears unto their supplication. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their troubles. The Lord is nigh unto them that are broken in heart, and will save them that are humble in spirit. Many are the afflictions of the righteous, and out of them all shall the Lord deliver them. The Lord keeps all of their bones; not one of them shall be broken. The death of sinners is cruel, and they that hate the righteous shall do wrong. The Lord will redeem the soul of His servants, and none of them shall do wrong that hope in Him.

And, inside the church, standing by the doors, he questions the Catechumen:

Who are you?

Answer: I am one who desires to know the True God, and seeks salvation.

Question: Why have you come to the Holy Church?

Answer: That I may learn from her the True Faith, and be joined to her.

Question: What profit do you hope to receive from the True Faith?

Answer: Life eternal and blessed.

Then he that officiates shall teach:

If you desire life eternal, it is necessary to observe the Orthodox-Catholic Faith. And the Faith is this: that you confess that God is One in Trinity, Father, Son, and Holy Spirit, and Three in One, not mixed in Persons, nor divided in Essence. For God is the Father, God is the Son, God is the Holy Spirit; yet, not three gods, but One God. And you must understand the Incarnation of our Lord Jesus Christ, for God is also a man: God, the Only-begotten Son, begotten of God the Father before the ages, and a Man, Who accepted our flesh from the Ever-Virgin Mary; Who suffered in the flesh and was crucified on the Cross for our salvation, Who died and arose, Who ascended into Heaven and sits at the right hand of God and Father. And when He shall come to judge, all shall arise, and the righteous shall inherit blessed life, but those who worked evil shall receive eternal torment according to their deeds. The Apostles preached this Faith, the Martyrs sealed it with their own blood, the Councils and all the Fathers and Teachers proclaimed it. Thus also believing, you, too, are obliged to keep the commandments of God. For faith without works is dead. These are the ancient and great commandments: Thou shalt love the Lord thy God with all thy soul, and thy neighbor as thyself. Inspiring us to keep both of these, Christ our Savior commended us also to love enemies, and to do good to all who wrong us and to avoid every evil thing. And these are the roots of evil: pride, extortion, lusts of the flesh, envy, intemperance, wrath and laziness. And you, if you desire to become an heir of the heavenly Kingdom, must master them by the virtues: pride—by humility; extortion—by loving kindness; lusts of the flesh—by chastity; envy—by rejoicing with others; intemperance—by sobriety and fasting; laziness—by fervor in prayer; and the rest—by deeds of piety.

At the conclusion of this teaching, the question:

Do you desire, therefore, to accept this Holy Faith with all your heart, and to keep it persistently, to the end of your life, to practice also such Christian virtues, and to succeed in them according to your strength with the help of God?

Answer: In truth I desire to keep this Holy Faith with all my heart until my last breath, to be diligent in virtue and the life of the Gospel, entreating God for help.

*The Bishop (*or *Priest) says to him (her):*

Incline your knees before the Lord our God.

*And he (she), on bended knees, with arms in crosswise form on the breast, stands before the doors. The Bishop (*or *Priest), making the Sign of the Cross on his (her) head three times, says:*

The servant of God, *N.*, is signed in the Name of the Father, and of the Son, and of the Holy Spirit.

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

*The Bishop (*or *Priest), standing over the Catechumen, reads this Prayer:*

Blessed art Thou, O Lord, among all the nations, Who callest the Chosen People, zealots of good deeds. Do Thou also now bless Thy servant, *N.*, who has come to Thy Holy Church. Open his (*her*) spiritual eyes to the understanding of the wonder of Thy providence for us, unstopping the ears of his (*her*) heart for the reception of Thy divine words, that he (*she*) may be counted worthy of the favorable bath of regeneration and the robe of incorruption. Thou hast set apart the soul of Thy servant from the delusion of the evil one. Do Thou Thyself, therefore, keep it unharmed from the snares of the enemies, and make it worthy to be an abode of Thy grace. For Thou art He that saveth us from the snares of the evil one, and unto Thee do we bear glory and thanksgiving, now and unto the ages of ages.

Clergy: Amen.

In the days that follow, the Catechumen abides in prayer and fasting. Coming to the temple of God at the beginning of the Church services, and standing there before the church doors, and with a broken heart sighing because of his previous darkness, with tears he (she) prays that he (she) will be counted worthy of the reception of Holy Baptism. And his (her) spiritual director shall instruct him (her) in the Faith; he shall explain the sacred dogmas; he shall show him (her) the power of the Holy Mysteries; he shall instill in him (her) obedience to the commandments of the Gospel and the Church; and he shall examine him (her), one on one, that it be with a pure desire of the heart, and without hypocrisy that he (she) comes to the Orthodox Faith.

FIRST CATECHESIS

After sufficient days of instruction, after Vespers, the Bishop (or Priest), vested in the sacred vestments (as mentioned before), makes three bows before the Holy Table and, having kissed its edge, comes out of the Altar to the doors of the church. And Psalm 8 is sung:

Psalm 8

O Lord, our Lord, how wonderful is Thy name in all the earth! For Thy magnificence is lifted high above the heavens. Out of the mouths of babes and infants hast Thou perfected praise, because of Thine enemies, that Thou mightest destroy the enemy and avenger. For I will regard the heavens, the work of Thy fingers, the moon and the stars which Thou hast founded. What is man, that Thou art mindful of him? Or the son of man, that Thou visitest him? Thou hast made him a little lower than the angels; with glory and honor hast Thou crowned him, and Thou hast set him over the works of Thy hands. All things Thou hast subjected under his feet: All sheep and oxen, yea, even the beasts of the field, the birds of the air, and the fish of the sea; the things that pass through the paths of the sea. O Lord, our Lord, how wonderful is Thy name in all the earth!

And the Catechumen stands in the porch, looking into the temple. And the Bishop (or Priest) shall say to him (her):

Behold, child, the time of your instruction is at hand. Therefore, since you have been questioned privately, out of love for Christ and the salvation of your soul, you desire to become a Christian. Nevertheless, it is necessary now to testify also before this church assembly, to renounce first the false beliefs, in which you were, and to confess clearly the Orthodox Faith.

If Jewish:

Question: Do you renounce all false doctrines of the Jews, and all their blasphemies against our Savior, Jesus Christ, the Son of God, against His Most-pure Mother, and against His Saints, as cursed, being false, contrary to God and soul-destroying?

Answer: I renounce all false doctrines of the Jews, and all their blasphemies, as cursed, and I utterly cast them away, as being contrary to God and soul-destroying.

Question: Do you renounce Circumcision, the Sabbath, the Jewish festivals and ceremonies, abolished by the coming of Christ, as being no longer profitable?

Answer: I renounce them.

Question: Do you renounce doctrines contrary to God, which the Jewish rabbis expounded in the book called the Talmud, and in other ancient and modern writings?

Answer: I renounce them.

Question: Do you renounce the false doctrine of the Jews that the Messiah has not yet come, and the vain expectation of His coming?

Answer: I renounce this false doctrine, and have forsaken the expectation.

Question: Have you, truly, without hypocrisy, and doubting nothing, joined yourself with all your soul, to the One True God, glorified in Trinity, and do you believe in Him?

Answer: Truly, without hypocrisy, and without doubt in anything, I have joined myself with all my soul, to the One True God, glorified in Trinity, and I believe in Him.

If Islamic:

Question: Do you renounce the *Islamic* faith and all its deceptive reasonings, and do you forsake it utterly?

Answer: I cast away the *Islamic* faith and its deceptive reasonings, and I forsake it.

Question: Do you renounce Mohammed, as being a false prophet?

Answer: I consider him to be a false prophet, and I renounce him.

Question: Do you renounce the book, called the Koran, and all false legends, laws and traditions contained therein?

Answer: I renounce the Koran, and all false legends, laws and traditions contained therein, and I cast them away as being harmful to the soul.

Question: Do you renounce the *Islamic* directive concerning the pilgrimage to Mecca for the sake of worship, as being salutary for the soul?

Answer: I renounce this as being superstition.

Question: Do you renounce the seductive *Islamic* doctrine concerning polygamy in this life, and the sensual pleasures in Paradise after death?

Answer: I renounce this, and this doctrine concerning imaginary fleshly pleasure, I cast away.

Question: Do you renounce all falsehood and blasphemies which *Islamic peoples* spit out against Christ, His Most-pure Mother, and Christians?

Answer: I renounce them.

Question: Have you, truly, without hypocrisy, and doubting nothing, joined yourself with all your soul, to the One True God, glorified in Trinity, and do you believe in Him?

Answer: Truly, without hypocrisy, and without doubt in anything, I have joined myself with all my soul, to the One True God, glorified in Trinity, and I believe in Him.

If Pagan:

Question: Do you renounce pagan superstition, in which certain created things are designated gods, and veneration due God given to them?

Answer: I renounce pagan vain beliefs, by which those in darkness designate created things at gods, and who serve created things instead of the True God.

Question: Do you reject deification of carved things, bowing down to idols, *and* the offering and eating of sacrifices to idols?

Answer: I reject all idols and bowing down to them in worship, and I consider sacrifices to idols as being nothing.

Question: Do you renounce idolatrous priests and other pagan magicians, their vain actions and soothsaying as being false and bearing harm?

Answer: I renounce pagan priests and magicians, and I acknowledge their actions to be vain and soul-destroying.

Question: Have you, truly, without hypocrisy, and doubting nothing, joined yourself with all your soul, to the One True God, glorified in Trinity, and do you believe in Him?

Answer: Truly, without hypocrisy, and without doubt in anything, I have joined myself with all my soul, to the One True God, glorified in Trinity, and I believe in Him.

SECOND CATECHESIS

Question: Do you confess that the Father, the Son, and the Holy Spirit are one God, not divided in Essence, but divided in three Persons? Do you believe in Him and bow down in worship before Him?

Answer: Such, I believe *and* confess, and I bow down in worship before the Triune God.

Question: Do you believe and confess that Jesus Christ, the Only-begotten Son of God, born of the Father before the ages, was incarnate of the Holy Spirit and the Virgin Mary, and became

Man for our salvation, yet is also God, one in hypostasis, but in two natures, divine and human, without change or commingling?

Answer: Such, I believe, and I confess this without doubt.

Question: Do you believe that the Lord Jesus Christ, not of necessity, but of His own will, in verity, and not in appearance only, suffered in the flesh for us, yet remained without suffering in His divinity, that He died as a man, and was buried, arose by the power of His divinity, ascended into Heaven in the flesh, and sits at the right hand of God the Father, from whence He shall come again to judge the living and the dead, and shall reign, and of His Kingdom there shall be no end?

Answer: I believe this with *all my* heart, and I confess all this unfeignedly with *my* lips.

Question: Do you believe that the Virgin Mary, in giving birth to Christ, our God, *was and remained* ever-Virgin and, in truth, Theotokos, and, because of this, it is meet to honor her, as more honorable and more exalted than the bodiless Powers, and that it is reverent to venerate her as the foremost intercessor for us with God?

Answer: I confess all this concerning the Ever-Virgin Mary, I honor her as the Mother of God, and I shall make haste to her in prayer.

Question: Do you believe that the Cross of our Lord Jesus Christ, on which He was crucified, is not a curse for anyone, nor an instrument of execution unto death, but an emblem of salvation and eternal life, and that, by making the figure of it on ourselves, we avoid the snares of the enemies?

Answer: Such I believe about the Cross of the Lord, and, filled with hope, I will strive to guard myself from the snares of the evil one with this saving Emblem.

Question: Do you believe that there are established by our Lord Jesus Christ in His Holy Church Seven Mysteries which are indispensable: Baptism, Chrismation, Communion *(i.e., the Eucharist)*, Repentance *(i.e., Confession)*, the Priesthood, Marriage, and Anointing with Oil, through which, by the bestowal of grace, faithful servants of Christ become heirs of eternal life?

Answer: I believe such concerning the Holy Mysteries, and I confess that these Seven in the Church of God are indispensable for the salvation of her children.

Question: Do you believe that holy men of God, inspired by the Holy Spirit, proclaimed the Sacred Scripture of the Old and New Testaments held by the Church, and for this reason do you accept it as being divinely-inspired and saving, and do you reject those who do not accept it and blaspheme it?

Answer: I accept the Sacred Scripture, held by the Church, as being divinely-inspired and holy, and the Word of God, given for our salvation. And I reject those who do not accept it and blaspheme it.

Question: Do you consider that the traditions, regulations and prayers of the Apostles and Holy Fathers, kept by our Church are soul-saving; and do you accept them?

Answer: I believe all these to be soul-saving, and I promise to follow them as far as they are necessary for me.

Question: Do you believe that the Apostles, Martyrs, and all the Saints whom our Church honors and invokes in prayer, to be, in truth, friends of God, abide with Christ in the heavenly Kingdom, and are praying for us sinners?

Answer: I believe, and, henceforth, I shall invoke the holy friends of God in prayer.

Question: Do you accept for veneration the precious Icons which portray Christ, the Mother of God, and the ranks of the Saints, as directed by the Orthodox Church, and do you renounce those who blaspheme them?

Answer: I accept the precious Icons on which, according to the directive of the Church, the ranks of the Saints portrayed on them are to be venerated, and I renounce those who blaspheme them.

Question: All this which you have said, do you confess with all your soul and with all your intention, and do you desire to come to the Christian Faith, not out of necessity, but with a free will, and to be counted worthy of Holy Baptism?

Answer: I confess, in truth, all that I have said, and I promise to keep them until the end of my life. Of my own free will and with sincerity, I come to the Christian Faith, and I desire, with all my soul, to receive saving Baptism.

The Bishop (or *Priest*) *shall say:*

If this is true, as you have said, confirm this with an oath before the Church.

Then the convert reads: (If he (*she*) *does not understand* (i.e., is illiterate), *immediately after the Sponsor, or a cleric reading word for word, shall say:*

If Jewish:

I, *N.*, who have come from Judaism to the Christian Faith, do proclaim, today, before the All-seeing God, my oath that I renounce the false belief of the Jews, and all the heresies and evil blasphemies contained therein, not because of any compulsion or fear, or because of the oppression of my fellow-believers, and not for the sake of gain, neither by reason of any hidden guilt on my part. And I come to the saving Christian Faith, not just for the sake of the salvation of my soul. Being convinced of the very truth of this Faith, and drawn to Christ the Savior by the love of my heart, I desire to become a Christian and to be counted worthy of Holy Baptism. And if I now confess these things through hypocrisy, and I come not unto Christ God through the desire of my heart, and if hereafter I shall dare to renounce the Christian Faith and return again to Judaism, may the wrath of God and eternal condemnation overtake me. Amen.

If Islamic:

I, *N.*, who have come from *Islam* to the Christian Faith, do proclaim, today, before the All-seeing God, my oath that I renounce the *Islamic* false belief, and all the heresies and evil blasphemies contained therein, not because of any compulsion or fear, or because of the oppression of my fellow-believers, and not for the sake of gain, neither by reason of any hidden guilt on my part. And I come to the saving Christian Faith, not just for the sake of the salvation of my soul. Being convinced of the very truth of this Faith, and drawn to Christ the Savior by the love of my heart, I desire to become a Christian and to be counted worthy of Holy Baptism. And if I now confess these things through hypocrisy, and I come not unto Christ God through the desire of my heart, and if hereafter I shall dare to renounce the Christian Faith and return again to *Islam*, may the wrath of God and eternal condemnation overtake me. Amen.

If Pagan:

I, *N.*, who have come from pagan ungodliness to the Christian Faith, do proclaim, today, before the All-seeing God, my oath that I renounce the pagan false beliefs, not because of any compulsion or fear, or because of the oppression of my fellow-believers, and not for the sake of gain, neither by reason of any hidden guilt on my part. And I come to the saving Christian Faith, not just for the sake of the salvation of my soul. Being convinced of the very truth of this Faith, and drawn to Christ the Savior by the love of my heart, I desire to become a Christian and to be counted worthy of Holy Baptism. Amen.

*After this the Bishop (*or *Priest) says:*

Blessed is God, who willeth that all men should be saved, and should come unto the knowledge of the Truth.

Clergy: Amen.

Deacon: Bow your heads unto the Lord, you Catechumens.

Clergy: To Thee, O Lord.

*The Bishop (*or *Priest) reads this Prayer to the one with bowed head:*

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

O Great God, Who illuminest them that are in the primordial darkness and Who didst send down Thy Son for the purification of our fallen nature, do Thou Thyself also lead from the darkness of sins to the light of knowledge of Thee, Thy servant, *N.*, who has bowed his (*her*) head unto

Thee; cleanse him (*her*) from defilement, deliver him (*her*) from the snares of the adversary, and number him (*her*) with Thy chosen Flock, granting him (*her*) a portion and lot in Thy Holy Church. For Thou, our God, art blessed unto the ages.

Clergy: Amen.

Then, having signed the Catechumen, and looking toward the Altar, he says this Prayer:

Deacon: Let us pray to the Lord.

Clergy: Lord, have mercy.

O Great and Wondrous God, Who callest unto them that have lost their way and sayest, "Return unto Me, and I shall turn unto you," and Who acceptest them that return, according to Thy word, "He that cometh unto me I shall not drive away": Do Thou Thyself accept this Thy servant, *N.*, who hast come unto Thee from the path of his (*her*) error, anticipate him (*her*) by Thy grace, and lead him (*her*) into the doors of Thy Church. Open unto him (*her*) the gates of righteousness, that, having entered therein, he (*she*) may be able to cast off all delusion, falsehood and unrighteousness. Send unto him (*her*) an Angel, to accompany him (*her*) on the good path on which he (*she*) has found Thee, our God and Savior. Strengthen his (*her*) faith, hope and pure love, and manifest Thy face unto him (*her*), that he (*she*) may be counted worthy of the Bath of regeneration and the Robe of incorruption, and that he (*she*) may begin to walk in renewal of life. For Thine it is to show mercy, to illumine and to save us, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and unto the ages.

Clergy: Amen.

If there be many Catechumens, it is fitting, where necessary, to give (Christian) *names to all of them; and they shall be in expectation of Holy Baptism according to the Rite of the Orthodox Church.*

16.

CONCERNING JOINING THE ORTHODOX CHURCH BEFORE DEATH

If, before his demise, one of the Heterodox wishes to accept the Orthodox Faith, in consideration of the brevity of time and the weakness of said sick person such is to be admitted to our Church by Confession and with the imposition of the Priest's hand. Whoever has not been anointed with Holy Chrism is to be anointed with it on his forehead, and then, after having been made worthy of the Communion of the Holy Mysteries, such shall be buried, upon his repose, according to the appointed Office of our Church.

From the Office for Reception of Converts, the following Prayer is said before the Confession:

O Lord God Almighty, Who alone art holy, and Who restest in the Saints, Who in Thy great and incalculable love for mankind, Who settest before sinners diverse images of repentance and, unto them that have gone astray from the Truth, showest the right path unto knowledge of Thee, the only True *God*, glorified and worshiped in the Trinity, that not one of them should perish, but that all may be saved and come unto the knowledge of the Truth: We give thanks unto Thee, we glorify Thee, and we magnify Thee, that Thou hast now shone in the heart of this, Thy reason-endowed creature, *N.*, the light of knowledge of Thy Truth, and hast counted him (*her*) worthy to make haste unto Thy Holy Apostolic Orthodox-Catholic Church. Shine therefore, O Master, we humbly beseech Thee, in his (*her*) heart the perfect light of the grace of Thy Holy Spirit unto the illumination of understanding in the truth of Thy Holy Gospel. Grant that he (*she*) sincerely, irrevocably and without deceit may unite himself (*herself*) to Thy Holy Catholic Church, and truly accept and confess the Orthodox-Catholic Faith. Number him (*her*) with Thy chosen Flock. Make him (*her*) a pure vessel and the abode of Thy Holy Spirit, that, ever being guided and directed by the Same, he (*she*) may preserve Thy saving commandments, and that doing Thy good, acceptable and perfect Will, he (*she*) may be counted worthy to receive Thy heavenly good things, together with all them that are well-pleasing in Thy sight. For

Thou art a God of mercy and compassion and love for mankind, and willest that all men should be saved, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

After the Confession the Prayer of Absolution from the Office for reception of converts is said:

Our Lord and God, Jesus Christ entrusted His Apostles with the keys of the Kingdom of Heaven, and bestowed upon them full power through His grace, both to bind and to loose a man from his sins upon earth. May the Same, for the sake of His ineffable mercy, forgive and absolve you. And I, by His almighty power, given unto me, an unworthy Bishop (*or* Priest), through His holy Apostles and their successors, forgive and absolve you, *my* child, *N.*, from all your sins, and join you to the unity of the faithful and the body of the Church of Christ, and communicate you with the Divine Mysteries of the Church: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

17.

THE RULE OF METHODIUS, PATRIARCH OF CONSTANTINOPLE, CONCERNING THE RETURN FROM APOSTASY OF VARIOUS PERSONS TO THE TRUE ORTHODOX FAITH

At the present time, the regulations which follow generally are not followed so strictly. In any case, the Bishop must be consulted.

If, then, it be a child that either through intimidation, ignorance, or lack of education is in apostasy, then let him accept the Prayers of Purification for seven days. And on the eighth day, let him be washed. Upon leaving the bath, girded with a linen cloth, let him be anointed with Chrism, as one who is baptized. And let him put on a new robe in the manner of those who have been baptized.

In ancient times, the newly-baptized (and likewise the one returning from apostasy) remained in church for eight days, listening every day to the sacred Liturgies and Services.

If, however, one be a youth, an adult, or an elderly person, that is, one who is of age, has renounced his impending *torment, let him receive* God's *love for mankind. Moreover, let him keep the fast for the period of two Great Lents, exercising himself in supplications, and fulfilling bows to the knees and continuous prayer. When the completion of the two Great Lents draws near, for eight days* [i.e., during Passion Week] *let him receive the Prayers of Purification; and let him say, each day, "Lord, have mercy," one hundred times. And then let him be washed and anointed with Chrism according to the accepted Rite. And when the Liturgy is celebrated, let him be counted worthy of the Holy Things, occupying himself in Church and the Liturgy, as them that are baptized in the Holy Days* [i.e., during Bright Week].

If, however, one dared willingly to lapse into apostasy and has repented, let him accept this: He may not partake of the Divine Mysteries, except at the end of his days, according to the 73rd Rule of Basil the Great, which states: He that has denied Christ and has renounced the Mystery of Salvation, must spend all the days of his life in tears and confession. But when the time comes for his departure from life, let him be counted worthy of the Holy Things, having faith in God's love for mankind.

18.

PRAYERS OF PURIFICATION, FOR ONE RETURNING TO THE TRUE FAITH FROM APOSTASY

Let us pray to the Lord. Lord, have mercy.

Righteous art Thou, O Lord, and right are Thy judgments. For Thou hast not rendered unto us according to our sins, neither hast Thou given unto us according to our iniquities; for having transgressed Thy commandments, we have delivered ourselves unto death. For Thou art deeply-compassionate, O Master, Who knowest that our life has been wicked, and that death has swallowed us up with force, Who, showing mercy on us, hast been well-pleased to save Thy creature. Accepting the form of a servant, and plaited by death, Thou hast raised up Thine image, Thou Who hast freed us from the dominion of death, and Who hast guided us on the path of salvation, by the regeneration of Thy Holy Spirit. And having been saved by Thy grace, we sing the praises of Thy providence, we beseech Thee, compunctively we pray, and we entreat Thee: At Thy Second Coming, in which Thou shalt judge the living and the dead, and shalt render unto each according to his deeds, do Thou remember mercy, for Thou art from everlasting, and hast overlooked our human transgressions and iniquities. Grant cleansing unto us who have entreated Thee, and forgive every transgression, whether voluntary or involuntary, whether in knowledge or in ignorance; for there is no man that lives, yet does not sin, even if there be only one day of life for him on the earth. For who can boast that his heart is pure? Or who can live a life pure from sins? For all have sinned in words and in deeds before Thee, and we who are deprived of Thy glory hope to be justified at Thy dread and terrible judgment. But we have done nothing good on earth, but *we have departed* from the true Faith which confesses Thee; in which we know Thee, Who art absolute Truth, in which we recognize the dominion of Thee, the Root of immortality. And we know, and confess, and believe, that Thou art He Who hast brought us out from nothingness, and hast mercy on us who have fallen, Who art patient with us who have sinned, and givest life unto us

who are dead. We pray unto Thee, O Lord our God, who have sinned before Thee, bearing flesh and living in this world and clothed in weakness. And whether in deeds, whether in words, whether in thoughts, as Thou art the good and merciful Master Who lovest mankind, loose, remit, disdain and forgive the sins of us who confess them, and let them not be numbered nor entered into judgment with Thy servants, for no one who lives is justified before Thee. For Thou only art sinless, and acceptest them that repent, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Another Prayer

Let us pray to the Lord.

Lord, have mercy.

O Master, Lord our God, Who didst entrust the keys of Thy Kingdom unto Peter, the foremost Apostle, didst build on him Thy Holy Church, and gavest unto him the power, by Thy grace, to bind and to loose them that are on the earth: Hearken also unto us who are unworthy who have called unto Thee now, for the purification of Thy servant here present, and work the wonder of Thy mercy on him, saving him that trusts in Thee. For Thou hast said, O Lord, through the God bearing mouth of Thy Prophet: "Return unto Me, and I will return unto you"; and Thou dost not desire the death of a sinner, but that he turn back and live. Do Thou, therefore, O Lover of Mankind, also not turn away from Thy servant here present, who has turned away from his path of delusion, and who entreats of Thee purification. But visit him in Thy mercy, and raise him up in Thy compassions. For Thou, O God, art the God of them that have repented and the Savior of them that have returned unto Thee, and unto Thee do we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Another Prayer

Let us pray to the Lord.

Lord, have mercy.

O Lord God, Creator of all things and Master, O Fountain of grace, Father of all men, even beyond those of the Faith; Who disdainest not a man brought down by the snares of the devil into the depth of destruction, but through the saving love for mankind of Thine Only-begotten Son, our Lord and God and Savior Jesus Christ, again seekest and savest him, and leadest him unto Thyself: Do Thou Thyself, O Master and Lover of Mankind, also now look down on Thy servant (*handmaid*), *N.*, who is a sheep of the rational flock of Thy Christ. Thou hast delivered him (*her*) from the captivity of the godless enemies, through which, because of the ignorance of childhood, or through the power of a tyrant, he (*she*) passed over to their deceptive customs. But now, Thou hast counted him (*her*) worthy of being joined to the community of Thy people; lighten his (*her*) thoughts, by the power and action of Thy Holy Spirit, that the spark of saving Baptism, which lies in his (*her*) soul, may be inflamed noetically by the breath of grace, and that the seal, signified in it, may clearly be made manifest in his (*her*) heart and conscience, by the Sign of the Cross of Thy Christ, and the knowledge of hope and truth in Thee. Let him (*her*) come to know and worship Thee, the only True God and Father, and Thine Only-begotten Son, our Lord Jesus Christ, and Thy Holy Spirit. Join him (*her*) to Thy Holy Catholic and Apostolic Church. Banish from his mind every custom of pagan godlessness, and guide him (*her*) in Thy commandments, and to walk meetly in Thy statutes. And count him (*her*) worthy, uncondemned, of the communion of Thy saving Mysteries. And show him (*her*) to be a participant in the future life of Thy Heavenly Kingdom. For Thou art our God, a God Who showest mercy and savest, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Another Prayer

Let us pray to the Lord.

Lord, have mercy.

O Lord God Almighty, Father of our Lord Jesus Christ, Who willest that all men be saved and come to the knowledge of Truth, Who, for the sake of the lost sheep hast glorified Thine Only-begotten Son in the world,

the Savior and Redeemer, that He might seek Thine own, and again save the Image. We entreat Thee, and we pray Thee: accept this Thy servant (*handmaid*), *N.*, who flees unto Thy compassions, and who, in childhood, had received the Orthodox Faith, which is in Thee, through Thy holy Baptism. And do Thou pour out Thy deeply-compassionate love for mankind upon him (*her*) that had fallen away from it because of tender years, or of some other circumstance, and who now has returned, and through repentance and understanding again makes haste to Thy goodness. Accept, as Thou didst the Prodigal, him (*her*) that turns back unto Thee, the God and Father; remove from him (*her*) every deception and cunning of the enemy; number him (*her*) as one of Thy rational sheep to Thy holy flock; adorn him (*her*) now also with the glory of the most-holy Name of Thy Christ; show him (*her*) a participant with all the faithful of Thy Most-pure Holy Things, in the remission of his (*her*) sins from before, and in the future confirmation and preserving of soul and body; grant him (*her*) at every time and place to have recourse unto Thee, that he (*she*) may occupy himself (*herself*) in Thy church, and to be well-pleasing unto Thee; that he (*she*) may be shown, through good deeds, to be an heir of the Heavenly Kingdom. Count him (*her*), and us with him (*her*), worthy, by the grace and compassion of Thy Christ, with Whom Thou art blessed, together with Thy Most-holy, Good, and Life-giving Spirit, now and ever, and unto the ages of ages. Amen.

Peace be unto all.

Bow your heads unto the Lord.

Let us pray to the Lord.

Lord, have mercy.

O Lord our God, Who didst bow down the heavens, and didst come down for the salvation of the human race; Who, by Thy Cross, didst free us from the ancestor's curse, and didst lead us up to a blessed life, saying: "There will be joy in Heaven over one sinner that repents": Accept also now Thy rational sheep that was lost, and join him (*her*) to the flock; and drive away from him (*her*) the seductive wolves, and count him (*her*) worthy to tread upon serpents and scorpions, fenced about with Thy Cross, and

preserved by the glory of one who worships Thy Name, and who has been called through us, Thy servants.

Exclamation:

For Thou art our God, a God Who showeth mercy and saveth, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

And after "Amen", *taking the Holy Chrism, he anoints him (her) according the Order of those who are baptized, making the Sign of the Cross on the brow, and the eyes, and the nostrils, and the lips, and both ears, and the hands, and the breast, and between the shoulders, and the knees, saying:*

The Seal of the Gift of the Holy Spirit.

And after the Anointing, he says this Prayer over his (her) head:

Let us pray to the Lord. Lord, have mercy.

O Lord God Almighty Who by the sending of Thy Most-holy Spirit, didst fill the Disciples with grace, and Who hast turned this, Thy servant (*handmaid*) from the path of deception, and Who hast guided him (*her*) to Thy Faith, and hast counted him (*her*) worthy of the fragrance of Thy Holy Spirit through the anointing of this Chrism: Keep him (*her*) in Thy holiness, grant him (*her*) to walk according to Thy will, and count him (*her*), together with us, worthy to be satisfied with Thy Dread Mysteries; and that having kept the True Faith which is in Thee, he (*she*) may be shown worthy of Thy Heavenly Kingdom, by the grace of Thy Christ, with Whom unto Thee is due glory, honor and worship, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

And the Dismissal.

II. HOLY REPENTANCE

19.

PREFACE AND INSTRUCTION CONCERNING HOW IT BEHOOVES A CONFESSOR TO BEHAVE AND TO INSTRUCT WITHOUT CONTRADICTION THEM THAT COME TO HIM

It is the duty of him that is the recipient of human thoughts to be a model of all good things, and to be abstinent, humble, and virtuous, himself praying every hour unto God, that He may give him the word of understanding to correct them that make haste unto him. First of all it is his duty himself to fast Wednesday and Friday throughout the year, as the divine canons direct, since from these he has to direct himself and others what to do. But if he himself be ignorant, a profligate, and a lover of pleasure, how can he teach virtue unto others? And who would be so unwise as to hearken unto him concerning that which he (*that is, the penitent*) has to say, seeing him a disorderly person and a drunkard, and teaching others not to be intemperate, or to follow any virtue whatever, while he himself is unable to do this? For eyes are more believing than ears, says the divine Scripture. Therefore, take heed unto thyself, O Confessor, for if one sheep be lost through thy negligence, it shall be required at thy hands. "For cursed," says the Scripture, "is he that does the work of the Lord negligently." (Jer. 48:10) And the great Basil says, Give heed, that thou fear not a man in his fall, that thou give not the Son of God into unworthy hands, that thou be not ashamed of Him because of them that are glorious on the earth, and that thou commune not even him that wears a diadem. For the divine canons do not permit the unworthy to be communed, since they are regarded as pagans. If they will not repent, woe unto them, and to them that commune them. Give heed, he says; thou seest that I will not permit such things. Keeping these and similar precepts, and before all things, preserving the Church dogmas immovably,

thou shalt save thyself and them that hearken unto thee. If any without proper authorization from the local Bishop dare to be the recipient of thoughts and to confess, such shall rightly receive punishment as a transgressor of the divine canons; for he not only ruins himself, but as many as are confessed by him, they are not confessed, and as many as are bound or loosed, they are not corrected, according to the Sixth Canon of the Council of Carthage, and according to the Forty-third of the same Council.

20.

THE ORDER OF CONFESSION

Preparatory Notes

Confession must be performed at any time: the shepherd of souls must be prepared to confess any repenting Christian at any time—even when it may be inconvenient for him.

If anyone comes to Confession who is unknown, the Confessor must first inquire as to who he/she is, whether he/she is married or unmarried, how long has it been since his/her last confession, and who confessed him/her previously.

Perhaps he/she has left his/her previous Confessor? Has he/she fulfilled any penance laid by the previous Confessor? Has he/she been confessed according to the rules of the Holy Orthodox Church? Is he/she under excommunication, or any other penance by a Bishop? And if the one coming to him is bound by a Bishop, then the Confessor is not permitted to confess him/her, and he/she must be sent to the Bishop who bound him/her.

In preparation for Confession, a Gospel Book, or an Icon of the Savior, and a Cross are placed on an analogion. Then the beginning prayers (*Trisagion*, Psalm 50 and the two following prayers) are said. Usually the reading of the prayers for Confession will be in the church at one time for all those wishing to confess; they are read before Confession at the end of a Divine Service, e.g., at the end of Matins or Vespers, or at Divine Liturgy. Also, the following *Exhortation* may be said (or one similar) for all penitents together, before each one comes forward for their individual confessions.

21.

EXHORTATION TO THE PENITENT BEFORE CONFESSION

My beloved Child in the Holy Spirit, *N.*, it is good that you have come to Holy Repentance, for there, as by a spiritual font, you will wash the sins of your soul, and, as with heavenly medicine, it shall be healed of deathbearing wounds. Only strive that your heart might be broken on account of all your sins, and that you may confess them truthfully to the Lord your God Who is with us invisibly, before me, the wretched one, who have received from him the power of absolution, hiding nothing and in nowise lying. But call to remembrance everything that you have done, and confess them. For the hiding of sins is soul-destroying deception, and lying is death-bearing; for the sake of both, all sins confessed will not be forgiven. And as the Mystery is not fulfilled because of this action of lying, new deadly sins are born. But do not conceal even one sin, not even because of shame, for I also am a man subject to passions, able to fall into similar sins, and I have experience of the weakness of man. And when despising the shame which you shall expose to the One *God*, through me, you will not be accused of these sins before the Angels of God and before all men at the dread Judgement. But if you hide *anything*, before me, from the One *God*, then you will be accused before the universal assembly, and you shall not be delivered from eternal punishment. Do not hide anything because of infirmity, for I will not be angry at you, neither will I make public your sins; but I will heal you with gentleness of soul. And when you confess, expose *everything*, and I will not censure you; uncover your sins, and I will not be as a stranger *to you*. Do not speak to me about those who participate with you in sins, for *to speak of* the weakness of *our* neighbors is evil. Confess only your sins, not idly, but with a pricked heart, and, with good intent, to preserve yourself henceforth from like transgressions; for without this it is not possible to have true repentance. In this way, then, having ordered your heart, give glory to the Lord. Confessing your transgressions before me, a sinner, and receiving absolution, you will be freed from the bonds of sins, you will be cleansed, and you will be healed spiritually by the grace of God.

The Confessor leads the one that comes to confess (but not two or more) with uncovered head before an icon of our Lord Jesus Christ. And he begins: Blessed is our God.... *Then:* Amen. O Heavenly King....Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom.... Lord, have mercy *(12 times)*. Glory....Come, let us worship...*(thrice). Then:*

Psalm 50(51)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; *my* humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

And these Troparia, **TONE 6***:*

Have mercy on us, O Lord, have mercy on us, for laying aside all excuse, we sinners offer to Thee, as to our Master, this supplication: Have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit:

O Lord, have mercy on us, for in Thee have we put our trust. Do not be angry with us, nor remember our iniquities, but look down on us even now, as Thou art compassionate, and deliver us from our enemies; for Thou art our God, and we are Thy people; we are all the work of Thy hands, and we call on Thy name.

Now and ever and unto ages of ages. Amen.

O Blessed Theotokos, open the doors of compassion to us whose hope is in thee, that we may not perish, but be delivered from adversity through thee. For thou are the salvation of the Christian people.

Then, Lord, have mercy *(40 times)*.

The Priest says:

Let us pray to the Lord.

And this Prayer:

O God, our Savior, Who, by Thy prophet Nathan didst grant remission of his sins to the repentant David, and didst accept the penitent prayer of Manasseh: Do Thou Thyself, in Thy customary love for mankind, accept this, Thy servant, *N.*, who repents of the sins he (*she*) has committed, overlooking all that he (*she*) has done, forgiving his (*her*) unrighteousness, and passing by his (*her*) transgressions. For Thou, O Lord, hast said: "I

desire not the death of a sinner, but that he turn from his way and live"; and that sins shall be forgiven even unto seventy times seven. For as Thy majesty is incomparable, so is Thy mercy immeasurable. For if Thou shouldest mark iniquities, who should stand? For Thou art the God of them that repent and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Let us pray to the Lord.

And another Prayer:

O Lord Jesus Christ, Son of the Living God, the Shepherd, and the Lamb that taketh away the sins of the world, Who gavest remittance unto the two debtors, and didst grant remission of her sins unto the harlot: Do Thou Thyself, O Master, loose, remit and pardon the sins, transgressions and iniquities, whether voluntary or involuntary, whether known or unknown, whether by mistake or in disobedience, which Thy servants have wrought, and whatsoever they have done, as men bearing flesh and living in the world, being beguiled by the devil. And if by word, or by deed, or in knowledge, or in ignorance they have sinned, or have despised the word of a Priest, or are under a priestly anathema, or are fallen under their own anathema, or are bound under an oath, do Thou Thyself, as Thou art good and gentle, O Master, be pleased that these, Thy servants, be loosed by Thy word, forgiving them their own anathema and oath, according to the greatness of Thy mercy. Yea, O Master and Lord, O Lover of Mankind, hearken unto us who are entreating Thy grace for these Thy servants; and, as the greatly-merciful One, overlook all their transgressions, and deliver them from eternal torment. For Thou hast said, O Master: "Whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven." For Thou only art sinless, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

After this, he says to him (her):

Behold, Child, Christ invisibly stands here to hear your confession. Be not ashamed, neither be afraid, and hide nothing from me. Rather, fear not to tell me all that you have done, so that you may receive forgiveness from our Lord Jesus Christ. Behold, His Icon is before us. And I am only the witness, that I may bear witness before Him of all you tell me. If you hide anything from me, you shall have the greater sin. Take heed, therefore, that having come to the place of the Physician, you not depart unhealed.

And then he shall question him (her) diligently, question by question, and shall await his (her) answer to each question.

Customarily, the Confessor sits, while the penitent kneels before the analogion.

And first of all he shall question him (her) concerning his (her) faith, saying:

Tell me, Child: Do you believe that which has been transmitted and taught by the Catholic Apostolic Church which was planted and nourished in the east, and which has spread from the east into all the universe and which abides even to this day undivided and unchanged? And do you doubt any of its traditions?

And if he (she) believes in an Orthodox manner, without doubt, let him (her) read the Symbol of Faith:

I believe in one God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried.

And the third day He rose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshiped and glorified; Who spoke by the prophets.

In one Holy Catholic, and Apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead, and the life of the world to come. Amen.

And when this is finished, the Priest *shall question him (her):*

The questions that follow in the ***Book of Needs***, coming down from Byzantine times, although retained in earlier editions, are not now asked. (They are, however, appended at the end of the *Order of Confession*.) Instead, the Confessor waits for the penitent to reveal his (*her*) offences, and, when necessary, asks suitable questions, according to the penitent's condition, sex, age, etc.

At the conclusion of the questioning, the Priest admonishes:

Concerning all these things you are bound henceforth to take care, since, according to the Christian Mystery, you are baptized with a second Baptism, and, God helping you, you must make a good beginning. And, above all, you must not take these things lightly, to return to the same things, lest you become a cause of scorn to men; for this is not becoming to Christians. But live honorably, righteously, and devoutly. And may God help you by His grace.

And when you, O Priest, *have said all these things to him (her), and have carefully examined him (her), and he (she) moreover has revealed all things concerning himself (herself) without shame* (that is, concealing nothing), *say unto him (her):* Bow *your head. Then he (she) that has confessed bows his (her) head. And the Confessor shall say this Prayer:*

Let us pray to the Lord.

O Lord God of the salvation of Thy servants, Who art merciful, compassionate and long-suffering, Who repentest concerning our evil deeds, Who desirest not the death of a sinner, but that he should turn from his way and live: Do Thou Thyself now be merciful unto Thy servant, *N.*, and grant unto him (*her*) an image of repentance, pardon and remission of sins, forgiving him (*her*) every transgression, whether voluntary or involuntary. Reconcile and unite him (*her*) to Thy Holy Church, through Jesus Christ our Lord, with Whom is due unto Thee power and majesty, now and ever, and unto the ages of ages. Amen.

After this Prayer, the Priest absolves the penitent, who kneels with head to the ground, saying:

The Completion of the Mystery of Holy Repentance

Slavonic Form

May our Lord and God, Jesus Christ, by the grace and compassion of His love for mankind, forgive you, child, *N.*, all your transgressions; and I, an unworthy Priest, through His power given unto me, forgive you and absolve you from all your sins, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Greek Form

May God Who pardoned David through Nathan the Prophet when he confessed his sins, Peter who wept bitterly for his denial, the Harlot

weeping at His feet, the Publican and the Prodigal, forgive you all things, through me a sinner, both in this world and in the world to come, and set you uncondemned before His terrible Judgment Seat. Now, having no further care for the sins which you have confessed, depart in peace.

And finally, the Priest, while saying the Absolution, signs the penitent with his right hand with the Sign of the Cross.

Customarily, the Priest lays his Epitrachelion over the head of the penitent and makes the Sign of the Cross on the penitent's head over it.

Then:

It is truly meet to bless thee, O Theotokos, ever blessed and most pure and the Mother of our God, more honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

And the Dismissal.

After this, the Priest gives the Cross to the penitent to kiss.

And the Spiritual Father makes an exhortation to the Spiritual Child after the confession of his (her) sins:

22.

EXHORTATION FROM THE SPIRITUAL FATHER TO THE SPIRITUAL CHILD AFTER THE CONFESSION OF SINS

My beloved Child in the Holy Spirit, *N.*, the unconquerable mercy of God, the Lover of Mankind, desiring not that one sinner should perish, but summoning all to repentance, for the sake of the inheritance of future good things, does not leave you to rot spiritually in sins, for it is better that you should obtain life eternal. And He is well pleased to turn unto you, the apple of His eye, His own deep compassion, and to touch you with the finger of the grace of the Holy Spirit, rousing you, that you might quickly arise from the sleep of sin, to stand up from the bed of transgressions, and to receive the most important healing of soul-destroying harm—Holy Repentance; and to make manifest your own sickness through confession of sins in the presence of me who am unworthy, and to receive, with joy, a penance for sins that works for good. For this you must always render great thanksgiving unto Him, for this is not done according to your sins which you have committed, nor has this been given you according to your transgressions, but according to the compassion that proceeds out of His own goodness has He been merciful to you. And He has done this to you that you might be counted worthy of the remission of your iniquities—all of them. Like the dust from the face of the earth by the wind, they have been carried away from your soul by the grace of the Holy Spirit. Like the leprosy of Na'aman by the waters of the Jordan, for the sake of your tears they have been cleansed. And as through the word of the Lord the Ten Lepers were made healthy in their bodies, thus has been done today, rendering your soul safe from harm through the word of absolution from our Lord. And, as the Paralytic, who for thirty-eight years lay by the Sheep Pool, having been healed by the word of the Lord, heard from the Lord, "See, thou art well. Sin no more" (John 5:14), likewise, the same has been given you, through grace: at the word of petition by me a sinner being freed of paralysis of the soul, you hear from my wretchedness: "See, thou art well. Sin no more." "Sin not", I say, that having been given the precious pearl by the grace of

God through repentance you not be found destroyed, and that you not be deprived of the meet adornment of Heaven. "Sin not", that the lamp of your soul not be extinguished, inflamed with the fire of the love of God, by whose radiance you may be able to walk easily the dark path of this life, and that it may be easy for you to enter into the land of unblinking light, and again, without this, to suffer on this path that always brings harm from the snares and delusion of enemies, and, having run to the doors of the chamber of the heavenly Bridegroom, finding it necessary to remain with the foolish virgins who had their lamps extinguished, to be left outside. I say in a few words, "Sin no more", that you not be likened unto mindless beasts, according to one of the proverbs adopted by St. Peter: "It has happened unto them according to the true proverb: 'The dog turns to his own vomit again', and, 'the sow that was washed, to her wallowing in the mire'" (2 Pet. 2:22); for those who are like these beasts shall not enter into the heavenly Kingdom. Henceforth, sin no more, that having come to repent of sins, you not continue to sin. Yet, a penance is laid upon you, which you must strive to fulfil with diligence and devotion, and beyond this, as far as it is possible for you to do, to do it well; for this is not according to the multitude of transgressions, but is applied taking into account usual human weakness, hoping on the merciful kindness of God Who is well-pleased to accept the efforts of them that are not able and to crown them. But abiding in continual repentance for sins, strive to increase good deeds, that, through repentance, you not only be delivered of eternal torment, but also that you may be counted worthy, by God, of unending life for your good work, from whom will always come assistance to you for all your good beginnings, for the performing of good deeds, and mercy and blessing all the days of your life, and that you may be counted worthy to receive in the future age the gift of eternal life.

Then a penance is given him (*her*) opposite its transgression.

Concerning Penance

(At this point in the **Book of Needs** there follow instructions concerning the imposition of a penance, which, according to the canons, consists of prohibition from Holy Communion for a lengthy time (one, two or many years) because of certain grave sins. These have not been translated.)

Other Directives Concerning Penance

A distinctive penance is assigned according to the gravity of the sins, the age of the penitent, the circumstances, and also the measure of his/her repentance.

Assigning a penance to the penitent consisting of the exercise of some sort of virtue, the Confessor must choose virtues opposite the sins that have been confessed. Thus: covetousness presupposes the distribution of alms; fornication—fasting; weakness in Faith and Hope—the imposition of prayers; etc. But, it must also be taken into account whether or not it is possible for the penitent to fulfill the penance assigned to him/her; that is, a penance must not be assigned that is impossible to fulfill. For example, the distribution of alms is not assigned to one who is poor; or, for one occupied with many burdensome obligations—overly-frequent attendance at church services and lengthy time in prayer; etc.

In that penance is not reparation to God for sins, it is possible and perfectly correct not to lay it on a penitent who, with a pure heart and with tears, repents for his/her own sins and promises henceforth with all his might to refrain from them.

Penances consisting of exclusion from communion of the Holy Mysteries (excommunication) for a long time, is imposed for more weighty sins. Such penances, according the canons of the Holy Fathers, are applied for such sins as: apostasy, heresy, incest, adultery, murder, sodomy, bestiality, perjury, oath-breaking, witchcraft, and defilement of graves. (In times past, penances for such sins consisted of exclusion from Communion for a few or even many years, even extending to the end of one's life.) Only the Bishop has the power to lay such penances. In such cases, he *must* be consulted.

For less weighty sins, exclusion from communion of the Holy Mysteries is permitted the Priest, but, a penance consisting of exclusion from the Holy Mysteries for a *long* time is not permitted.

A penance consisting of exclusion from church services, or a *publicly announced* exclusion from communion of the Holy Mysteries, is laid only by the Bishop.

If, due to the seriousness of the sin(s) confessed a penance has been laid upon the penitent consisting of abstinence from communion of the Holy Mysteries, then the Prayers, "Lord God of the salvation..." and that of absolution are not read. When the term of the prohibition has ended, then, after Confession, before the reading of the aforementioned Prayers, it is necessary to read a special ***Prayer on the Absolution from Penance***, which follows the *ORDER OF CONFESSION*. It is necessary, however, that it be read over the one being absolved *in private*, and *not* at Divine Liturgy.

Absolution is possible only from the Priest who laid the penance. It is not possible for another Priest to absolve him/her who has been penanced, excepting circumstances when the one under penance is dying. In such cases any Priest may absolve, providing him/her with the Holy Mysteries before death.

A Priest is not permitted to absolve one under penance if such was laid by the Bishop.

23.

GENERAL QUESTIONS ASKED BY THE CONFESSOR AS FOUND IN THE *BOOK OF NEEDS*

What follows are the printed questions asked in the ***Book of Needs*** from Byzantine times.

Tell me, Child: Have you been a heretic or a schismatic? Have you stood with them, frequenting their houses of worship, listening to their doctrines, or reading their books? Have you loved someone of the world more than your Creator? Have you borne false witness? Have you forsaken any vow promised to God? Have you scorned divine Scriptures?

Tell me, Child: Have you perverted your virginity by masturbation; do you *still* masturbate? Tell me: Have you sodomized anyone, or someone you? Have you committed fornication with a woman? With how many woman have you fallen, and who were these persons: divorced women, or those with a husband? For they that have fallen with divorced women are adulterers; likewise if a married woman falls with someone, she is called an adulteress.

And again he questions him (her) concerning incest:

Tell me, Child: Have you fallen with someone in your family, or with your godfather? This is called incest. Tell me: Have you fallen into bestiality; have you fallen with your wife beyond nature, or have you fallen, before marriage, with one already betrothed to you? Have you fallen with anything alien to the body?

But for the gravest sins one shall be put under a ban (from Communion):

Tell me, Child: Have you killed a man, either voluntary or involuntary?

Tell me, Child: Have you defrauded *anyone* for something, and swore an oath concerning this? Or, another defrauded *someone* and you accepted *that for which the fraud was perpetrated*?

And if he defrauded anyone *for something, let it be returned; and when it has been returned, let him make haste to the Bishop to receive forgiveness, and perform his penance. But if he did not make an oath, let him fulfil, if possible, the penance for stealing* (a lesser offense).

Apparently this question concerns a fraud when the one who has defrauded another has sworn an oath in the perpetration of the fraud, e.g., "I swear before God that what I say is true".

Tell me, Child: Have you cursed, and how have you cursed—voluntarily, or involuntarily, or according to need? Have you coerced a weaker person? Have you wronged anyone? Or have you wronged anyone in purchasing *something*, or in some other way?

And if he has wronged, or is in the process of wronging someone, let him requite it.

For example, see the Gospel story of Zacchaeus.

Tell me, Child: Have you practiced witchcraft, or, practicing magic have you molded wax or tin (*e.g., as in Voodoo magic*)? Have you brought witches into your home, and did they perform witchcraft? Or, did you do this yourself, and when did you do this? Or, did you practice magic in order to harm someone? Did you tie up an animal that a magician (*or witch*) might use its blood? Or did you offer it, and he cast a spell for you? Have you bound

(*i.e., cast a spell, or caused a spell to be cast against*) a man or a woman, or perhaps cast a spell to make someone sick? Do you wear amulets/charms made from herbs?

And if, therefore, it be discovered that he did any of these things, or that others did them to him, he shall be put under the ban for six years, as the canons prescribe. "But let an adept that does these things (i.e., one practiced in these things) *be put under the ban as a murderer, that is to say, for twenty years", as the great Basil says.*

And again he shall say:

Tell me, Child: Have you reproached your parents, or a Priest, or a monk, or some other person? Are you at enmity with anyone? Do you have love for him? For if you are at enmity with someone, or are envious, your gifts and prayers are not acceptable before God; nothing that you do for God's sake will be accepted *under such circumstances*. Tell me, Child: Have you practiced cannibalism, or eaten blood, or something strangled, or something ravished by wolves, or something struck by birds? Have you defiled yourself with anything from meat or cheese, as set forth in the sacred canons: either in Great Lent, or on Wednesday or Friday? Have you given anyone over to the devil, or have you censured or reproached the Faith, or the laws, or have you spoken some blasphemy, or cursed a man? Have you spoken lies, or sworn falsely? Or have you boasted or gotten drunk, for which you ruin soul and body?

And he shall call to remembrance the other deadly sins:

Pride, extortion, fornication, envy, gluttony, anger, laziness—all the Seven Sins resulting from being born of mothers (*cf. Psalm 50)*—with all reasonable examination considering their distinctive forms, and consequently making a strict searching out, no matter whether the one being questioned be highly spiritual, a coarse person, a monastic, a secular person, a young person, or an elder person.

24.

PRAYER ON THE ABSOLUTION FROM PENANCE

O Deeply-compassionate Lord, Who art Good and the Lover of Mankind; Who, for Thy compassion's sake, didst send Thine Only-begotten Son into the world that He might tear asunder the handwriting of our sins, and loose the bonds of them that are bound in sin, and preach deliverance unto the captives: Do Thou Thyself, O Master, by Thy goodness free Thy servant, *N.*, from the bond that lies upon him (*her*), and grant unto him (*her*) that, at every time and place, he (*she*) may, without sin, draw near with boldness unto Thy majesty, and, with a pure conscience entreat the rich mercy that is from Thee. For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Then the Prayers, "Lord God of the salvation..." and that of Absolution are read.

III. THE EUCHARIST

25.

THE OFFICE FOR PRIESTS WHO HAVE BEEN TEMPTED IN SLEEP

This *Office*, as the title indicates, is intended for Priests who have sinned in their sleep, that is, by an *involuntary* nocturnal emission. It is intended for purification purposes, that the Priest may be able to perform the Divine Liturgy, and especially the offering up of the Bloodless Sacrifice, of which he, himself, must commune.

He, after having been tempted in sleep, immediately arises and begin thus:

Blessed is our God.... *Then:* O Heavenly King...,*and the Trisagion. After* Our Father..., Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalms 50(1), 142(3), and 69(70).*

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made

whiter than snow. Thou shalt make me to hear joy and gladness; *my* humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

Psalm 142(3)

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness, and enter not into judgment with Thy servant, for, in Thy sight, no man living shall be justified. For the enemy has persecuted my soul; he has humbled my life down to the ground; he has made me to sit down in darkness like those long dead. My spirit, then, is overwhelmed within me; my heart within me is troubled. I remembered the days of old, I meditated on all Thy works, I mused on that which Thy hands have fashioned. I stretched forth my hands unto Thee; my soul thirsted after Thee like a waterless land. Hear me speedily, O Lord; my spirit has failed. Turn not Thy face from me, lest I be like them that go down into the pit. Make me to hear Thy mercy in the morning, for in Thee have I hoped; show me the way, O Lord, wherein I should walk, for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord, for unto Thee have I fled. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of righteousness. For Thy name's sake, O Lord, Thou shalt give me life. In Thy righteousness; Thou shalt bring my soul out of

tribulation, and in Thy mercy Thou shalt cut off mine enemies, and destroy all them that afflict my soul, for I am Thy servant.

Psalm 69(70)

O God, attend unto my help; O Lord, make haste to help me. Let them be put to shame and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils for me. Let them be turned back at once and brought to shame that say unto me: Well done! Well done! Let all rejoice and be glad in Thee that seek after Thee, O God; and let them that love Thy salvation say continually: The Lord be magnified. But I am poor and needy; O God, do Thou help me. Thou art my Helper and my Deliverer; O Lord, do not tarry.

Small Doxology

Glory to God in the Highest, and on earth peace, good will toward men. We praise Thee. We bless Thee. We worship Thee. We glorify Thee. We give thanks to Thee for Thy great glory. O Lord, Heavenly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus Christ, and the Holy Spirit; O Lord God, Lamb of God, Son of the Father: O Thou that takest away the sins of the world, have mercy on us. O Thou that takest away the sins of the world, accept our prayer. O Thou that sittest at the right hand of God the Father, have mercy on us. For Thou only art holy, Thou only art Lord, O Jesus Christ, to the glory of God the Father. Amen. Every day will I bless Thee and praise Thy name forever; yea, for ever and ever. Lord, Thou hast been our refuge from generation to generation. I said, Lord, be merciful to me and heal my soul, for I have sinned against Thee. Lord, I have fled unto Thee; teach me to do Thy will, for Thou art my God. For with Thee is the Fountain of Life; in Thy light shall we see light. O continue Thy mercy unto them that know Thee.

Vouchsafe, O Lord, that we may be kept this night without sin. Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name forever. Amen. Let Thy mercy, O Lord, be upon us, as we have set our hope on Thee. Blessed art Thou, O Lord, teach me Thy statutes.

Blessed art Thou, O Master, make me to understand Thy statutes. Blessed art Thou, O Holy One, enlighten me with Thy statutes. Thy mercy, O Lord, endures forever; despise not the works of Thy hands. Unto Thee is due praise. Unto Thee is due a song. Unto Thee is due glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

The Creed

I believe in one God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshiped and glorified; Who spoke by the prophets. In one Holy Catholic, and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

Loose, remit and forgive, O God, our transgressions, both voluntary and involuntary; whether in word or in deed; whether in knowledge or in ignorance; whether by day or by night; whether in the mind or in thought. Forgive us all, for Thou art good and the Lover of Mankind.

And the Dismissal Troparion and Kontakion of the Day. Then these Troparia:

As the Prodigal Son I have sinned against Thee, O Savior. Accept me who have repented, O Father, and have mercy on me, O God.

With the voice of the Publican I cry out unto Thee, O Christ the Savior: Cleanse me as Thou didst him, and have mercy on me, O God.

(**TONE 5**) Show thy quick protection, help and mercy to thy servant, O Pure One, and quell the vain thoughts that now trouble me. Raise up my downcast soul, O Theotokos, for we know, O Virgin, we know that thou art able to accomplish as much as thou desirest.

Then the Trisagion. After Our Father... *and the Exclamation,* For Thine is the kingdom..., *the following Stikhera,* **TONE 7***:*

Like him that fell among thieves and was wounded, so have I fallen on account of my sins, and my soul is wounded. To Whom can I who am guilty flee save only unto Thee, the deeply-compassionate Physician of our souls? Pour out upon me, O God, Thy great mercy.

As the Prodigal Son have I also come, O Compassionate One. Accept me who have fallen down *before Thee* as one of Thy hirelings, O God, and have mercy on me.

(**TONE 8**) My thoughts have fallen among thieves, and my cursed mind was plundered. And being cruelly wounded, with all my soul have I suffered. Hence, I lie naked of virtues on the pathway of life. The priest, having seen me with aching wounds, despising me as one incurable, did not consider me; and again, the Levite, not enduring a soul-corrupting sickness, having seen this passed me by. But Thou, Who didst not disdain one from Samaria, but Who was incarnate of Mary, O Christ God, out of Thy love for mankind, grant healing to me, pouring out upon me Thy great mercy.

I consider the fearful day and I weep on account of my evil deeds. For how can I speak in defense before the Immortal King? How can I, the Prodigal, look up at the Judge with boldness? O Deeply-compassionate Father, O Only-begotten Son, and O Holy Spirit, have mercy on me.

When Thou dost sit, O Merciful One, in the place which Thou hast appointed, in the plain of sorrows, to execute righteous judgment, do not expose my hidden things nor shame me before the Angels. But come to my help, O God, and have mercy on me.

Glory to the Father, and to the Son, and to the Holy Spirit:

I am a barren tree, O Lord, not bearing the fruit of compunction. I fear being cut down and I dread the inextinguishable fire. Therefore, I pray Thee, before these necessary things turn me back and save me.

Now and ever, and unto ages of ages. Amen.

(Theotokion) I entreat thy mediation alone, O gracious Hope of the World, O Theotokos Virgin. Have mercy on me, a sinner, and entreat the Merciful God that He deliver my soul from all threats, as thou alone art blessed.

Lord, have mercy. *(40 times)*

And this prayer of Mark the Monk:

O Most-pure, chaste and deeply-compassionate Lord, Who by the assuming of Thy humanity didst transform our nature from corruption and consecrate all to a better union, Who, unto them that believe without doubt in Thee as alone True God, grantest abundantly Thy Grace, Who, in the weakness of the flesh, shamest the proud one—the ancient cause of stumbling: Do Thou, O Lord and Benefactor, cleanse from every filth of flesh and spirit me who am passionate and a lover of sin, and who have made

myself unclean by dreams in sleep, and do not reckon this to me as sin, which is on account of the envy of him that hates good. I have defiled myself by dreams in sleep from the faceless demon, or by negligence and the intemperance of delirium, or by evil habits and the tyranny of phantoms. Strengthen me further against his shamelessness and frenzy, by Thine all-powerful Grace. Preserve my chastity as an inextinguishable lamp from his many snares, protecting it even until the end. Let every filthy agitation of sensuality, and every dark night of dreamy mists be transformed by Thine aid to the bright radiance of the sight of things desired, and more than delighting in honey and the honeycomb, to be instructed in Thy judgments day and night, that with a pure conscience I may be counted worthy to be a communicant of Thy Life-giving and immortal Mysteries, by the prayers of her that bore Thee without corruption, our Most-pure Sovereign Lady, the Theotokos and Ever-Virgin Mary, and of all the Saints. Amen.

Another Prayer by St. Basil the Great:

O Greatly-compassionate, Chaste, Most-pure Lord Who alone art without sin: Do Thou cleanse me, Thy useless servant, from all filthiness of flesh and spirit, and especially of my present inattentiveness and despondency on account of the impurities that have come upon me, together with all my other transgressions. By the grace of Thy Christ, show me cleansed, and sanctify me by the infusion of Thy Holy Spirit, that lifted up from the mist of my infirmities, and from diabolical dreams, and from every filth of the devil, I may be deemed worthy of a pure conscience, that I may open my filthy and impure lips to hymn Thine all-holy Name, of the Father, and of the Son, and of the Holy Spirit, and that I may commune without harm and without condemnation of the most-pure, immortal, most-holy, and lifegiving Mysteries of Thine Only-begotten Son, our Lord God and Savior, Jesus Christ, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

Another Prayer, which some say is of our Venerable Father Martinian:

Again, my cursed mind has been stained, enslaved to the customary sins of the evil one. Again, the prince of darkness and the father of passionate sweet things has taken me captive, and like a lowly slave, at his desire he compels me to serve carnal desires. What shall I do, O Lord, Lord, the Deliverer and Defender of them that hope on Thee? Again, I am turned unto Thee, and I sigh and entreat help for what I have done. But, I am afraid and I tremble that every day I do not confess, promising to turn aside from evil things, and every hour that I sin, yet do not lift up my prayers to Thee, my God, I stir up Thy longsuffering to indignation; and who, O Lord, can endure Thy wrath? Knowing, then, the multitude of Thy compassions, and the depth of Thy love for mankind, again I throw myself before Thy mercies, and I cry out unto Thee: I have sinned, O God; be merciful unto me who have fallen; grant a helping hand unto me who am plunging into the abyss of sweet things. Turn not away from me, O Lord, who have bespoiled Thy creation by my transgressions and sins. But, as usual, availing myself of Thy customary graciousness, deliver me from impurities and the filth of my flesh, and all my passionate imaginings which every day have stained my cursed soul. For behold, O Lord my God, nothing in this *body* is pure, but all is leprous, with sores all over. As Thou, therefore, art the Physician of souls and the Fountain of mercies, wash me with the cleansing of my tears which are abundantly welling up in me. Pour out Thy love for mankind, and heal *me* with compunction, granting me healing and cleansing, and turn not away Thy face from me, for the fire of despair encircles me. But as Thou didst say in truth, O God, great will be the joy at the repentance of a sinner. Let this be joined to me who have sinned. Close not the ears of Thy deep compassion to my prayer of repentance, but open them unto me, and as incense, let it be set before Thee. For the infirmities of my nature and the inclinations of my youth weigh upon me, O Creator. Despise the sin, and accept the repentance, for, in truth, I have confessed unto Thee. For Thou alone art sinless, taking up the sins of the world, and to Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Then he make 50 prostrations, being obliged to say at each prostration, O God, cleanse me a sinner and have mercy on me, for the sake of Thy Holy Name *or* Forgive me the prodigal, for I have sinned against Thee, O Lord. *Then he shall say:*

O Thou Who at every season and every hour in Heaven and on earth art worshiped and glorified, O Christ our God—longsuffering, greatly-merciful and deeply-compassionate; Who lovest the just and showest mercy upon the sinner; Who callest all men to salvation through the promise of good things to come:

Do Thou, the same Lord, accept also our prayers in this hour, and direct our lives according to Thy commandments. Sanctify our souls, purify our bodies, guide aright our minds, cleanse our thoughts, and deliver us from every affliction, evil and sickness. Compass us about with Thy holy Angels, that guarded and guided by their legions we may attain unity of faith and the knowledge of Thine unapproachable glory, for blessed art Thou unto ages of ages. Amen.

More honorable than the Cherubim and more glorious, beyond compare, than the Seraphim, without defilement thou gavest birth to God the Word; true Theotokos, we magnify thee.

In the name of the Lord, Father, bless.

O Master, God the Father Almighty, O Lord, the Only-begotten Son, Jesus Christ, and O Holy Spirit, One Godhead, One Power: Have mercy on me a sinner, and according to Thy judgments, as Thou knowest, save me, Thine unworthy servant, for blessed art Thou unto ages of ages. Amen.

Then: Holy God...O Most-holy Trinity...Our Father...Lord, have mercy *(12 times),* More honorable..., *and:*

O victorious Leader of triumphant hosts. We, thy servants delivered from evil, sing our grateful thanks to thee, O Theotokos. As thou dost possess invincible might set us free from every calamity so that we may sing: Rejoice, O unwedded Bride.

And the Dismissal.

And so, if there is a dream from a demonic temptation, the Priest performs this Office and then serves, communing in peace.

26.

THE OFFICE

WHEN IN EXTREME URGENCY OCCASION ARISES TO GIVE COMMUNION TO A SICK PERSON

The Priest takes a portion of the Holy Mysteries, places it in a Chalice, and pours into it a little wine, as much as may be sufficient for the sick person to receive it. Then he begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

Then: Amen. O Heavenly King....Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom...Lord, have mercy *(12 times)*...Glory...Come, let us worship...*(thrice), and the Symbol of Faith:*

Customarily, the Symbol of Faith and what follows is read by the Priest, although, if the sick person be able, he (*she*) ought to read what is appropriate.

I believe in one God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshiped and glorified; Who spoke by the prophets.

In one Holy Catholic, and Apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead, and the life of the world to come. Amen.

Then he says:

Of Thy Mystical Supper, O Son of God, accept me this day as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but as the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

Glory to the Father, and to the Son, and to the Holy Spirit.

O Heavenly King, the Comforter, the Spirit of Truth Who art everywhere present and fillest all things, Treasury of Blessings and Giver of Life: Come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

Now and ever, and unto the ages of ages. Amen.

We have understood God Who was incarnate of thee, O Theotokos Virgin. Beseech Him to save our souls.

Lord, have mercy. *(40 times)*

Then this Prayer:

O Master, Lord Jesus Christ, our Savior, Who alone hast power to forgive sins, as the Good God Who lovest mankind, do Thou overlook all the iniquities, whether in knowledge or in ignorance, of Thy servant, *N.*, and count him (*her*) worthy to partake, without condemnation, of Thy Most-pure

Mysteries, not unto torment, nor unto the increase of sins, but unto the cleansing of soul and body, and as a pledge of Thy Kingdom. For Thou art his (*her*) help, and a firm wall, and a bulwark against the adversary, and the cleansing of his (*her*) iniquities. For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit. *Amen.*

A Second Prayer:

O Lord, I know that I am not worthy that Thou shouldest enter under my roof, into the house of my soul, for it is entirely desolate and fallen in ruins, and Thou hast not in me a fitting place on which to lay Thy head. But as Thou desirest to abide with me, trusting in Thy compassions, I come unto Thee. Command the doors of mine unworthy lips to open, that I may be satisfied with Thee alone. Enter into me, and cleanse me from every bodily and spiritual defilement; be my Helper and Defender, and count me worthy to stand at Thy right hand, through the prayers and supplications of our Most-pure Sovereign Lady, the Theotokos and Ever-Virgin Mary, and of all the Saints who from the ages have been well-pleasing unto Thee. For blessed art Thou unto the ages. Amen.

A Third Prayer:

May the Most-merciful Lord God have compassion on you. May the Lord Jesus Christ grant you every good petition. May the Lord Almighty deliver you from every calamity. May the Lord teach you. May the Lord give you understanding. May the Lord help you. May the Lord save you. May the Lord protect you. May the Lord keep you. May the Lord cleanse you. May the Lord fill you with spiritual joy. May the Lord be the Defender of your soul and body. May the Lord, as the merciful and good Lover of Mankind grant you forgiveness of sins. May the Lord God, Jesus Christ, in the Day of Judgement have mercy upon you, and bless you all the days of your life. For unto Him are due all glory, honor, and worship, together with His Father Who is without beginning, and His Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshiped and glorified; Who spoke by the prophets.

In one Holy Catholic, and Apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead, and the life of the world to come. Amen.

Then he says:

Of Thy Mystical Supper, O Son of God, accept me this day as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but as the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

Glory to the Father, and to the Son, and to the Holy Spirit.

O Heavenly King, the Comforter, the Spirit of Truth Who art everywhere present and fillest all things, Treasury of Blessings and Giver of Life: Come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

Now and ever, and unto the ages of ages. Amen.

We have understood God Who was incarnate of thee, O Theotokos Virgin. Beseech Him to save our souls.

Lord, have mercy. *(40 times)*

Then this Prayer:

O Master, Lord Jesus Christ, our Savior, Who alone hast power to forgive sins, as the Good God Who lovest mankind, do Thou overlook all the iniquities, whether in knowledge or in ignorance, of Thy servant, *N.*, and count him (*her*) worthy to partake, without condemnation, of Thy Most-pure

Mysteries, not unto torment, nor unto the increase of sins, but unto the cleansing of soul and body, and as a pledge of Thy Kingdom. For Thou art his (*her*) help, and a firm wall, and a bulwark against the adversary, and the cleansing of his (*her*) iniquities. For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit. *Amen.*

A Second Prayer:

O Lord, I know that I am not worthy that Thou shouldest enter under my roof, into the house of my soul, for it is entirely desolate and fallen in ruins, and Thou hast not in me a fitting place on which to lay Thy head. But as Thou desirest to abide with me, trusting in Thy compassions, I come unto Thee. Command the doors of mine unworthy lips to open, that I may be satisfied with Thee alone. Enter into me, and cleanse me from every bodily and spiritual defilement; be my Helper and Defender, and count me worthy to stand at Thy right hand, through the prayers and supplications of our Most-pure Sovereign Lady, the Theotokos and Ever-Virgin Mary, and of all the Saints who from the ages have been well-pleasing unto Thee. For blessed art Thou unto the ages. Amen.

A Third Prayer:

May the Most-merciful Lord God have compassion on you. May the Lord Jesus Christ grant you every good petition. May the Lord Almighty deliver you from every calamity. May the Lord teach you. May the Lord give you understanding. May the Lord help you. May the Lord save you. May the Lord protect you. May the Lord keep you. May the Lord cleanse you. May the Lord fill you with spiritual joy. May the Lord be the Defender of your soul and body. May the Lord, as the merciful and good Lover of Mankind grant you forgiveness of sins. May the Lord God, Jesus Christ, in the Day of Judgement have mercy upon you, and bless you all the days of your life. For unto Him are due all glory, honor, and worship, together with His Father Who is without beginning, and His Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

And if the sick person has already confessed, let him immediately commune of the Holy Mysteries. But if not, the Priest bids them that are there present to retire for a short time, and he shall question him (her) concerning his (her) sins, being careful that nothing shall be concealed or unconfessed because of shame. And then, after the confession, the Priest says this Prayer:

O Lord our God, Who didst forgive the sins of Peter and the Harlot through their tears, and didst justify the Publican who acknowledged his own iniquities: Do Thou accept the confession of Thy servant, *N.*, and, as Thou art good, overlook his (*her*) sins wherein he (*she*) has transgressed against Thee, whether voluntary or involuntary, or by word, by deed, or by thought, for Thou alone hast the power to remit sins. For Thou art a merciful and compassionate God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

After the Communion he says:

Lord, now lettest Thou Thy servant depart in peace, according to Thy word: For mine eyes have seen Thy salvation which Thou hast prepared before the face of all peoples; a light for revelation to the Gentiles, and the glory of Thy people Israel.

Then the Trisagion. After Our Father..., *the Troparion of the Day.*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

(*Theotokion*) Through the prayers of all the Saints and of the Theotokos, O Lord, grant us Thy peace, and have mercy on us, as Thou alone art compassionate.

Lord, have mercy. *(thrice)*

Father, bless.

And the Daily Dismissal.

IV. HOLY MATRIMONY

27.

HOLY MATRIMONY

Preparatory Notes

Before the following *Orders* are performed certain conditions must be met on the part of those being joined. In addition, various determinations must be made by the Priest or Bishop, as appropriate. Areas of concern include: are both parties Orthodox; has there been a previous civil marriage; have either been divorced; if a mixed marriage, is the non-Orthodox partner Christian or non-Christian; may non-Orthodox clergy actively participate, or may Orthodox clergy actively participate in non-Orthodox weddings; etc.? (For these and other concerns, the Bishop must be consulted. In addition, the Synod of Bishops of the Orthodox Church in America has published an *Encyclical Letter on Marriage* including an *Appendix* containing *Pastoral Guidelines on Holy Matrimony*.)

Marriage may not be celebrated on all days of the year. Hence, it is not permitted to "Crown" a marriage at the following times: 1) From November 14 (the Day of the Apostle Philip) until after January 6 (Holy Theophany); 2) From the Sunday of Meatfare (Cheesefare Week) until St. Thomas Sunday; 3) From the Sunday of All Saints until June 29 (the whole of the Apostles' Fast); 4) From August 1 until August 15 (the whole of the Dormition Fast); 5) Wednesdays and Fridays, being fasting days; 6) All Saturdays (being the Eve of Sunday Resurrection services); 7) the Eves of Great Feasts of the Lord and the Theotokos (on September 13 and 14—the Eve and the Day itself of the Elevation of the Cross); 8) the Eves of certain other Feastdays: October 1 (Protection of the Theotokos), August 28 and 29 (the Eve and Feastday itself of the Beheading of the Forerunner), and other Eves of major Feasts: (September 25 and May 8—St. John the Theologian; December 6—St. Nicholas); 9) the Eves of patronal Feasts of parish churches and monasteries.

Concerning the time of day in which it is permitted to "Crown" a marriage, the general rule consists of the following: the "Crowning" of a marriage is performed after Divine Liturgy, during the daytime hours, and must not occur after the evening service of Vespers, that is, at night.

Concerning the place for the celebration of the Mystery of Holy Matrimony, it must be performed in the church. The "Crowning" of a marriage may not be performed at other places: chapels, house chapels, etc. In cases of extreme circumstances, such as when there is no church nearby, the "Crowning" of a marriage may take place in a chapel with the permission of the Bishop.

In the middle of the church there is placed a small table for the Cross and Gospel Book; flanking it on the left—an analogion is set, on which rests the ***Book of Needs***. Before the table, on the side facing the entrance of the temple, customarily there is spread a white or rose-colored cloth or a new rug onto which the bridal pair will be led.

When the bridegroom and bride enter the temple and stand at the appointed place—the bridegroom on the right, and the bride on the left, the Priest comes out to them through the Holy Doors, carrying the Cross and Gospel Book; and before him is carried a candlestick with lit candle. And, having circled the small table, he sets the candlestick before it, on the side facing the Altar. The Priest sets the Cross and the Gospel Book on the table. And he takes from the bridegroom and the bride their rings (the bridegroom's should be made of gold, and the bride's of silver, although in modern practice they are often both of gold), and takes them into the Altar, where he lays them on the right side of the Holy Table, near each other, the bride's on the right and the bridegroom's on the left. Then he comes out of the Altar to the center of the church for the beginning of the Service.

Special Note Concerning the Rings

The aforementioned *rubric* concerning the rings presupposes that the ***Betrothal*** is performed at a time apart from the ***Crowning***. If the ***Crowning*** is to be performed immediately after the ***Betrothal*** (as is commonly the case now), then the rings should have been placed on the Holy Table before the Divine Liturgy which takes place immediately before the ***Betrothal***. When the Priest comes out of the Altar for the beginning of the ***Betrothal***, he is followed by the Deacon carrying the rings on a special silver tray.

The Deacon takes two lit tapers and gives them to the Priest. The Priest, blessing the bridegroom with one lit taper (*thrice*), gives it to him; likewise, he blesses the bride and gives her the other lit taper. (Although the ***Book of Needs*** states that "the Priest signs the heads of the bridal pair thrice, and gives them lit tapers", customarily the Priest blesses the bridegroom and bride *with* the tapers as mentioned above.)

After this, having censed in crosswise form around the small table, on which lies the Cross and Gospel Book, he begins the Order of Betrothal.

28.

THE ORDER THAT IS USED AT BETROTHALS

After the Divine Liturgy, while the Priest stands in the Sanctuary (i.e., the Nave, the main part of the church), *they that desire to be joined together stand before the Royal Doors* (i.e., the doors leading into the Sanctuary (Nave)), *the man on the right side and the woman on the left. And on the right side of the Holy Table are laid their two rings, a golden one and a silver one—the silver one towards the right and the golden one towards the left, close to one another. And the Priest makes the Sign of the Cross thrice over the heads of the over the bridal pair, and gives them lit tapers. And he leads them within the church. And he censes in cross-wise form. And by the Deacon is said:*

Bless, Master.

And the Priest:

Blessed is our God always, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the servant of God, *N.*, and for the handmaid of God, *N.*, who are now being betrothed to one another, and for their salvation, let us pray to the Lord.

That there may be granted unto them children for the continuation of the race, and all their petitions which are unto salvation, let us pray to the Lord.

That there may be sent down upon them perfect and peaceful love, and assistance, let us pray to the Lord.

That they may be preserved in oneness of mind and steadfast faith, let us pray to the Lord.

That they may be blessed with a blameless life, let us pray to the Lord.

That the Lord our God may grant unto them an honorable marriage, and a bed undefiled, let us pray to the Lord.

That He will deliver us from all tribulation, wrath and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then he says the Prayer with a loud voice:

O God eternal, Who bringest them that are divided unto unity, and hast appointed for them an indissoluble bond of love, Who didst bless Isaac and Rebekah, and show them to be heirs of Thy promise: Do Thou Thyself bless also these Thy servants, *N.*, and *N.*, guiding them unto every good work. For Thou art a merciful God and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to Thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

And the Priest reads this Prayer:

O Lord our God, Who hast espoused the Church as a pure virgin from among the nations: Do Thou bless this betrothal, and unite and keep these Thy servants in peace and oneness of mind. For unto Thee is due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Priest, taking the rings, gives first the golden one to the man, then the silver one to the woman. And he says (thrice) *to the man:*

The servant of God, *N.*, is betrothed to the handmaid of God, *N.*, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then he says (thrice) *to the woman:*

The handmaid of God, *N.*, is betrothed to the servant of God, *N.*, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And when he has spoken thus to each one thrice, he makes the Sign of the Cross with the rings upon their heads, and places them on the fingers of their right hands. Then the sponsor changes the rings of the bridal pair.

Although the ***Book of Needs*** indicates that the bridegroom is given his own ring and the bride her own, before the mutual exchange, in modern practice the following usually is followed: the Priest takes the *silver* ring and each time he pronounces the aforementioned words over the bridegroom he blesses him with it. Then he places the ring on a finger of the right hand (usually the fourth finger) of the bridegroom. In the same manner he blesses the bride with the *golden* ring and places it on a finger (usually the fourth) of her right hand. Having received the rings, the betrothed immediately exchange their rings thrice.

Then the Priest says the Prayer:

O Lord our God, Who didst accompany the servant of the patriarch Abraham to Mesopotamia, when he was sent to espouse a wife for his lord Isaac, and Who, by means of the drawing of water, didst reveal to him that he should betroth Rebekah: Do Thou Thyself bless the betrothal of these Thy servants, *N.* and *N.*, and confirm the promise that has been made by them. Establish them in the holy union which is from Thee. For Thou, from the

beginning, hast made them male and female, and by Thee the woman is joined unto the man as a helper and for succession of the generation of man. Therefore, O Lord our God, Who hast sent forth Thy truth unto Thine inheritance, and Thy promise unto Thy servants, our fathers, Thine elect from generation to generation: Do Thou Thyself look down upon Thy servant, *N.*, and Thy handmaid, *N.*, and confirm their betrothal in faith and in oneness of mind, and in truth and in love. For Thou, O Lord, hast shown that a pledge should be given and confirmed in everything. By a ring power was given unto Joseph in Egypt; by a ring Daniel was glorified in the land of Babylon; by a ring the uprightness of Tamar was revealed; by a ring our heavenly Father showed compassion upon His son. For He said: "Put a ring upon his right hand, and kill the fatted calf, and let us eat and rejoice." Thine own right hand, O Lord, armed Moses in the Red Sea; for by Thy true word the heavens were established and the earth firmly founded; and the right hand of Thy servants shall be blessed by Thy mighty word, and by Thine uplifed arm. Therefore, O Master, do Thou Thyself now bless this putting-on of rings with Thy heavenly blessing; and may Thine Angel go before them all the days of their life. For Thou art He that blesseth and sanctifieth all things, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately the Deacon this litany:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice, after each petition)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the servants of God, *N.* and *N.*, who have been betrothed to one another.

And the Priest says the Exclamation:

For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Glory to Thee, O Christ our God, and our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes the Dismissal.

According to modern practice, the Litany and Dismissal are usually omitted and the Order of the Crowning immediately follows, although there is no prohibition against performing the Betrothal separately (at another time), in which case the Litany and Dismissal would be said.

29.

THE ORDER OF THE CROWNING

Now if at the same time they desire to be crowned, they go into the church with lit tapers, preceded by the Priest with censer, and singing Psalm 127(8) thus. And the people sing *after each verse:* Glory to Thee, O our God, glory to Thee.

Blessed are all they that fear the Lord.
They that walk in His ways.
The fruit of thy labors shalt thou eat.
Blessed art thou, and well shall it be with thee.
Thy wife shall be as a fruitful vine on the sides of thy house,
Thy sons like young olive shoots round about thy table.
Behold, thus shall the man be blessed that fears the Lord.
The Lord shall bless thee out of Sion, and thou shalt see the good things of Jerusalem all the days of thy life.
And thou shalt see the sons of thy sons. Peace be upon Israel.

After this the Priest shall say a word of instruction, telling them what is the Mystery of marriage, and how in marriage they have to live acceptably unto God, and uprightly.

After the conclusion of this exhortation, *the Priest shall inquire of the bridegroom, saying:*

Do you, *N.*, have a good and unconstrained will, and a firm intention to take unto yourself this woman, *N.*, whom you see here before you?

And the bridegroom answers, saying:

I have, reverend Father.

The Priest again:

You have not promised yourself to another bride?

The bridegroom:

I have not promised myself, reverend Father.

And immediately the Priest, looking at the bride, shall inquire of her, saying:

Do you, *N.*, have a good and unconstrained will, and a firm intention to take unto yourself this man, *N.*, whom you see here before you?

And the bride answers, saying:

I have, reverend Father.

The Priest again:

You have not promised yourself to any other man?

The bride:

I have not promised myself, reverend Father.

Then the Deacon says:

Bless, master.

The Priest:

Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately the Deacon says the Litany.

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the servants of God, *N.* and *N.*, who are now being united to each other in the community of marriage, and for their salvation, let us pray to the Lord.

That this marriage may be blessed as was that in Cana of Galilee, let us pray to the Lord.

That there may be vouchsafed unto them chastity, and fruit of the womb as is expedient for them, let us pray to the Lord.

That they will be made glad with the sight of sons and daughters, let us pray to the Lord.

That there may be granted unto them the acquisition of fair children, and a blameless life, let us pray to the Lord.

That there may be granted unto them and unto us all petitions that are unto salvation, let us pray to the Lord.

That they and we may be delivered from every affliction, wrath and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

The Priest, with a loud voice:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest, with a loud voice, this Prayer:

O God most pure, and the Fashioner of all creation, Who, through Thy love for mankind, didst transform a rib of Adam the forefather into a woman, and didst bless them, and say: "Increase and multiply, and have dominion over the earth"; and, by the union, didst declare them both to be one *flesh*; for this cause shall a man leave his father and mother, and shall be joined unto his wife, and the two shall be one flesh, and what God has joined together, let no man put asunder; Who didst also bless Thy servant Abraham, and open the womb of Sarah, and didst make him the father of

many nations; Who didst give Isaac to Rebekah, and didst bless her offspring; Who didst join Jacob unto Rachel, and from them didst make manifest the twelve Patriarchs; Who didst unite Joseph and Aseneth, and as the fruit of their procreation didst bestow upon them Ephraim and Manasseh; Who didst accept Zachariah and Elizabeth, and didst show their offspring to be the Forerunner; Who, from the root of Jesse according to the flesh, didst bud forth the Ever-Virgin, and from her wast made flesh and wast born for the salvation of the human race; Who, through Thine ineffable grace and great goodness, wast present in Cana of Galilee, and didst bless the marriage there, that Thou mightest show that a lawful union, and procreation therefrom is according to Thy will. Do Thou Thyself, O Most-holy Master, accept the prayer of us, Thy servants, and, with Thine invisible presence being here, as there, do Thou bless this marriage, and give unto Thy servants, *N.* and *N.*, a peaceful life, length of days, chastity, love for one another in the bond of peace, long-lived offspring, grace upon their children, and an unfading crown of glory. Count them worthy to see their children's children; preserve their bed undefiled; and give them of the dew of heaven from above, and of the fatness of the earth. Fill their houses with wheat, wine and oil, and with every good thing, that they may give in turn to them that are in need, bestowing also unto those here present with them all petitions which are for salvation. For Thou art a God of mercies and compassions, and love for mankind, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest, with a loud voice, this Prayer:

Blessed art Thou, O Lord our God, Thou Priest of mystical and pure marriage, and Giver of the law of the marriage of the body; Preserver of

incorruption, and good Provider of the things of life; the Same, O Master, Who, in the beginning didst create man, and didst appoint him as the king of creation, and didst say, "It is not good that man should be alone upon the earth. Let us make a helper fit for him"; and, taking one of his ribs, didst make woman, whom seeing, Adam said, "This now is bone of my bones, and flesh of my flesh; she shall be called Woman, for she was taken out of Man"; for this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh; what therefore God has joined together, let no man put asunder. Do Thou Thyself now, O Master, Lord our God, send down Thy heavenly grace upon these Thy servants, *N.* and *N.*, and grant unto this Thine handmaid to be in all things subject unto the man, and to this Thy servant to be the head of the woman, that they may live according to Thy will. Bless them, O Lord our God, as Thou didst bless Isaac and Rebekah. Bless them, O Lord our God, as Thou didst bless Jacob, and all the Patriarchs. Bless them, O Lord our God, as Thou didst bless Joseph and Aseneth. Bless them, O Lord our God, as Thou didst bless Moses and Zipporah. Bless them, O Lord our God, as Thou didst bless Joachim and Anna. Bless them, O Lord our God, as Thou didst bless Zachariah and Elizabeth. Preserve them, O Lord our God, as Thou didst preserve Noah in the ark. Preserve them, O Lord our God, as Thou didst preserve Jonah in the belly of the whale. Preserve them, O Lord our God, as Thou didst preserve the Three Holy Children from the fire, sending down upon them dew from Heaven; and let that gladness come upon them which the blessed Helen had when she found the precious Cross. Remember them, O Lord our God, as Thou didst remember Enoch, Shem, and Elijah. Remember them, O Lord our God, as Thou didst remember Thy Holy Forty Martyrs, sending down upon them crowns from Heaven. Remember, O God, the parents who have nurtured them; for the prayers of parents make firm the foundations of houses. Remember, O Lord our God, Thy servants, the groomsman and bridesmaid, who have come together in this joy. Remember, O Lord our God, Thy servant, *N.*, and Thy handmaid, *N.*, and bless them. Grant them fruit of the womb, fair children, and oneness of soul and body. Exalt them as the cedars of Lebanon, and as a well-cultured vine. Bestow upon them offspring in number like unto full ears of grain, that, having sufficiency in all things, they may abound in every work that is good and

acceptable unto Thee. And let them see their children's children like newly-planted olive trees round about their table; that, finding favor in Thy sight, they may shine as the stars in Heaven unto Thee, our God. And, together with Thee, be glory, dominion, honor, and worship, to Thy Father Who is without beginning, and to Thy Lifegiving Spirit; now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And again the Priest says this Prayer with a loud voice:

O Holy God, Who didst form man from the dust, and from his rib didst fashion woman and didst join her unto him as a helper for him, for it seemed good unto Thy majesty that man should not be alone upon the earth: Do Thou Thyself now, O Master, stretch forth Thy hand from Thy holy dwelling-place, and join together this Thy servant, *N.*, and this Thy handmaid, *N.*, for by Thee is a man joined to a woman. Unite them in oneness of mind, crown them in one flesh, granting them fruit of the womb, and the gain of fair children. For Thine is the might, and Thine are the Kingdom and the power and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the "Amen" the Priest, taking the crowns, crowns first the bridegroom, saying:

The servant of God, *N.*, is crowned for the handmaid of God, *N.*, in the Name of the Father, and of the Son, and of the Holy Spirit.

Then he crowns also the bride, saying:

The handmaid of God, *N.*, is crowned for the servant of God, *N.*, in the Name of the Father, and of the Son, and of the Holy Spirit.

The Priest takes the first crown, on which there is a representation of the Savior, makes with it the Sign of the Cross over the head of the bridegroom, and, giving the bridegroom to kiss the representation of the Savior on the crown, sets it on his head. In like manner he sets the second crown, on which there is a representation of the Mother of God, on the head of the bride.

Then the Priest blesses them thrice, saying each time:

O Lord our God, crown them with glory and honor.

Then:

Deacon: Let us attend.

Priest: Peace be unto all.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: The Prokeimenon in the Eighth Tone:

(Prokeimenon, **TONE 8**:)

Thou hast set upon his head a crown of precious stone. He asked life of Thee, and Thou gavest *it unto* him. *(20:4-5)*

Choir: Thou hast set upon his head a crown of precious stone. He asked life of Thee, and Thou gavest *it unto* him.

Reader: **Vs.** For Thou shalt grant him a blessing unto ages of ages; Thou shalt make him glad with joy at Thy countenance. *(20:7)*

Choir: Thou hast set upon his head a crown of precious stone. He asked life of Thee, and Thou gavest *it unto* him.

Reader: Thou hast set upon his head a crown of precious stone.

Choir: He asked life of Thee, and Thou gavest *it unto* him.

Deacon: Wisdom.

Reader: The Reading from the Epistle of the Holy Apostle Paul to the Ephesians.

Deacon: Let us attend.

And the Reader reads the lesson from the Apostol:

The Epistle to the Ephesians (*Pericope 230—Eph. 5:20-33*):

Brethren: Give thanks always for all things unto God the Father in the name of our Lord Jesus Christ, submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church, and He is the Savior of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loves the Church and gave Himself for it, that He might sanctify and cleanse it with the bath of water by the Word, that He might present it to Himself a glorious Church, not having filth, or defect, or any such thing, but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loves his wife loves himself. For no man ever yet hated his own flesh, but nourishes and warms it, even as the Lord the Church. For we are members

of His body, of His flesh, and of His bones. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and the two shall be one flesh." This is a great mystery, but I speak concerning Christ and the Church. Nevertheless, let every one in particular so love his wife even as himself, and the wife see that she reverence her husband.

Priest: Peace be unto you.

Reader: And to your spirit.

Priest: Wisdom.

Reader: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 5**:)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** Thou, O Lord, shalt keep us and preserve us from this generation, and forevermore. *(11:8)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And the Priest reads the Gospel:

The Gospel according to John (*Pericope 6—John 2:1-11*):

At that time there was a marriage in Cana of Galilee, and the mother of Jesus was there; and both Jesus and His disciples were called to the marriage. And when there was not sufficient wine, the mother of Jesus said unto Him, "They have no wine." Jesus said unto her, "Woman, what have I to do with thee? Mine hour is not yet come." His mother said to the servants, "Whatsoever He says unto you, do it." And there were set there six waterpots of stone, after the manner of the purifying of the Jews, holding two or three measures apiece. Jesus said unto them, "Fill the waterpots with water." And they filled them up to the brim. And He said unto them, "Draw some out now, and bear it unto the governor of the feast." And they took it. When the governor of the feast had tasted the water that was made wine, not knowing from whence it had come (but the servants who drew the water knew), the governor of the feast called in the bridegroom and said unto him, "Every man at the beginning sets forth good wine, and when men have drunk well, then that which is worse; but thou hast kept the good wine until now." This beginning of signs Jesus did in Cana of Galilee, and made manifest His glory; and His disciples believed in Him.

Choir: Glory to Thee, O our God, glory to Thee.

Then the Deacon chants *the Litany:*

Let us say with all our soul and with all our mind, let us say.

Choir: Lord, have mercy.

Deacon: O Lord Almighty, the God of our Fathers, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy.

Deacon: Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice)*

Deacon: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God, *N.* and *N.* *(and he commemorates whom he wishes)*, and for the pardon and remission of their sins.

Choir: Lord, have mercy. *(thrice)*

And the Priest says the Exclamation:

For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest, this Prayer:

O Lord our God, Who, in Thy saving providence, didst vouchsafe by Thy presence in Cana of Galilee to declare marriage honorable: Do Thou Thyself now preserve in peace and oneness of mind Thy servants, *N.* and *N.*, whom Thou hast been well-pleased to join together. Show their marriage to be honorable; preserve their bed undefiled; be well-pleased that their life together may be undefiled, and count them worthy to attain unto a ripe old age, keeping Thy commandments with a pure heart. For Thou art our God, the God of mercy and salvation, and unto Thee do we send up glory: to the

Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

Choir: Grant it, O Lord. *(after each petition)*

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life: painless, blameless, and peaceful; and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

Having asked for the unity of the Faith, and communion of the Holy Spirit, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: And make us worthy, O master, that with boldness and without condemnation we may dare to call on Thee, the heavenly God, as Father, and to say:

And the people: Our Father...*(all to the end).*

The Priest exclaims: For Thine is the Kingdom....

Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

Then the common cup (with wine) *is brought, and the Priest blesses it, and says this Prayer:*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O God, Who hast created all things by Thy might, and hast made firm the world, and adornest the crown of things created by Thee: Do Thou, with Thy spiritual blessing, bless this common cup which Thou givest unto them that are joined together for the communion of marriage.

With a loud voice:

For blessed is Thy name, and glorified is Thy Kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Priest, taking in his hand the common cup, gives it to them to drink *thrice, first to the man, and then to the woman. And immediately the Priest takes them, the* groomsman *behind them, holding their crowns, and leads them in the form of a circle.*

The Priest, joins together the hands of the Bridal Pair, right hand to right hand, and lays over their joined hands the end of his Epitrachelion. And holding it with his own hand, he leads them around the small table three times—the first time during the singing of the first troparion, the second during the singing of the second troparion, and the third during the singing of the third troparion.

And the Priest, (or the people (or Choir)*) sings the* following *Troparion,* **TONE 5**:

Rejoice, O Isaiah! The Virgin is with child, and shall bear a Son, Emmanuel, both God and man; and Orient is His name; magnifying Him, we call the Virgin blessed.

Others, **TONE 7**:

O holy Martyrs, who fought the good fight and have received your crowns: Pray to the Lord that He will be merciful to our souls.

Glory to Thee, O Christ God, the Apostles' boast, the Martyrs' joy, whose preaching was the Consubstantial Trinity.

Then, taking the crown from the bridegroom, he says:

Be exalted, O bridegroom, like unto Abraham; and be blessed, like unto Isaac; and be multiplied like unto Jacob, walking in peace, and doing, in righteousness, the commandments of God.

And, taking the crown from the bride, he says:

And you, O bride, be exalted like unto Sarah; and be glad, like unto Rebekah; and be multiplied, like unto Rachel. Rejoice in your husband, keeping the terms of the law, for so is God well-pleased.

When the Priest takes the crown from the bridegroom, he makes with it the Sign of the Cross over the head of the bridegroom and extends it to the bridegroom that he may kiss the representation of the Savior on the crown. In like manner, when he takes the crown from the bride he extends it to her that she may kiss the representation of the Mother of God on the crown.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest, the Prayer:

O God, our God, Who didst come to Cana of Galilee, and didst bless the marriage there: Do Thou bless also these Thy servants, who, by Thy providence, are joined together in the communion of marriage. Bless their comings in and their goings out, replenish their life with good things, *and* accept their crowns in Thy Kingdom, preserving them spotless, undefiled, and without reproach, unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

And the Priest prays:

May the Father, and the Son, and the Holy Spirit, the All-holy, Consubstantial, and Life-giving Trinity, one Godhead and one Kingdom, bless you, and grant unto you length of days, fair children, success in life and faith, and fill you with all earthly good things, and count you worthy to obtain the blessings of the promise; through the prayers of the holy Theotokos, and of all the Saints. Amen.

According to modern practice, the Prayer at the Taking Off of the Crowns on the Eighth Day is said at this point and what follows here is deferred until the end.

Then the people *come and congratulate them, and they kiss one another. And the full Dismissal is made by the Priest.*

Deacon: Wisdom.

Choir: It is truly meet to bless thee, O Theotokos, ever blessed and most pure and the Mother of our God, more honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ our God, and our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

The Priest, the Dismissal:

May He Who by His presence in Cana of Galilee declared marriage to be honorable, Christ our True God, through the prayers of His most-pure Mother, of the holy, glorious and all-praised Apostles, of the holy, God-crowned sovereigns and equal-to-the-Apostles Constantine and Helen, of the holy greatmartyr Procopius, and of all the Saints, have mercy upon us and save us, for He is Good and the Lover of Mankind.

Choir: Amen.

30.

PRAYER AT THE TAKING OFF OF THE CROWNS

ON THE EIGHTH DAY

O Lord our God, Who blessest the crown of the year, and permittest these crowns to be laid on them that are joined to one another by the law of marriage, and thus granting these unto them as the reward of chastity, for they are pure that are joined together in the lawfully appointed marriage that is from Thee: Do Thou Thyself also, in the taking off of these crowns, bless them that have been joined together, and preserve their union unbroken, that they may ever give thanks unto Thine all-holy Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

The Priest says:

Thy servants having come together in concord, O Lord, and having accomplished the order of marriage, as at Cana in Galilee, and having contracted the signs thereof, send up glory unto Thee: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

And the Dismissal.

31.

THE SCROLL OF NICEPHORUS, PATRIARCH OF CONSTANTINOPLE AND CONFESSOR

"One who is married for a second time is not crowned, and it is forbidden to commune of the Holy Mysteries for two years; and one who is married for a third time, for three *years."* (II Canon of St. Nicephorus)

From the reply of the blessed Nicetas, Metropolitan of Heraclea, to a question from Bishop Constantine:

"The judgement of the law, therefore, is that it is not customary to crown; but the Great Church (Constantinople), *does not keep this, and for those marrying a second time it lays crowns, and no one is reproached for this. Otherwise, they* that enter into a second marriage *are forbidden Divine Communion for one or two years. But the Priest who serves this Service is not permitted to sup with them, according to the Seventh Canon of the Council of Neo-Ceasarea."*

32.

THE OFFICE FOR A SECOND MARRIAGE

Preparatory Notes

The bridegroom—a widower after the first or second marriage, and the bride—a widow after the first or second marriage, are crowned according to "the Office for a Second Marriage". (If, however, the bridegroom is unmarried, but the bride is a widow, or vice versa, then, customarily, the "Order of the Crowning" is performed, as for a First Marriage.) In any case, before the "Office for a Second Marriage" can be performed, the Bishop must be consulted and his permission obtained. It must also be noted that whereas the Holy Church permits second and even third marriages, this is granted reluctantly. Concerning a fourth marriage, however, permission cannot be granted.

In cases where either one or both of the parties are divorced, the Bishop must be consulted.

Concerning the days and times when the marriage ceremony may be celebrated, as well as the place where such a ceremony may be celebrated, see the **Preparatory Notes** for the celebration of a first marriage.

The same preparations concerning the appurtenances, rings, etc., are made as at the Office for a First Marriage.

THE BETROTHAL

After the Divine Liturgy, while the Priest stands in the Sanctuary (i.e., the Nave, the main part of the church), *they that desire to be joined together stand before the Royal Doors* (i.e., the doors leading into the main part of the church), *the man on the right side and the woman on the left. And on the right side of the Holy*

Table are laid their two rings, a golden one and a silver one—the silver one towards the right and the golden one towards the left, close to one another. And the Priest makes the Sign of the Cross thrice over the heads of the bridal pair. And he leads them within the temple. And he censes in cross-wise form. And by the Deacon is said:

Bless, Master.

The Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

Then: Amen. O Heavenly King....Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom.... *Then the Dismissal Troparion of the Day.*

Then, the Litany:

Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For the servants of God, *N.* and *N.*, and for the protection which is from God, and for their life together, let us pray to the Lord.

That they may live together uprightly and in oneness of mind, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The Priest says this Prayer:

O God eternal, Who bringest them that are divided unto unity, and hast appointed for them an indissoluble bond of love, Who didst bless Isaac and Rebekah, and show them to be heirs of Thy promise: Do Thou Thyself bless also these Thy servants, *N.*, and *N.*, guiding them unto every good work. For Thou art a merciful God and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to Thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

And the Priest says the following Prayer:

O Lord our God, Who hast espoused the Church as a pure virgin from among the nations: Do Thou bless this betrothal, and unite and keep these Thy servants in peace and oneness of mind. For unto Thee is due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

After these Prayers, the Deacon (or the Priest himself) brings the rings from the Altar.

Then the Priest, taking the rings, gives first the golden one to the man, then the silver one to the woman. And he says to the man:

The servant of God, *N.*, is betrothed to the handmaid of God, *N.*, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then he says to the woman:

The handmaid of God, *N.*, is betrothed to the servant of God, *N.*, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And when he has spoken thus to each one thrice, he makes the Sign of the Cross with the rings upon their heads, and places them on the fingers of their right hands. Then the sponsor changes the rings of the bridal pair.

Although the ***Book of Needs*** indicates that the bridegroom is given his own ring and the bride her own, before the mutual exchange, in modern practice the following usually is followed: the Priest takes the *silver* ring and each time he pronounces the aforementioned words over the bridegroom he blesses him with it. Then he places the ring on a finger of the right hand (usually the fourth finger) of the bridegroom. In the same manner he blesses the bride with the *golden* ring and places it on a finger (usually the fourth) of her right hand. Having received the rings, the betrothed immediately exchange their rings thrice.

Then the Priest says the Prayer:

O Master, Lord our God, Who sparest all and providest for all, Who knowest the secrets of men and hast understanding of all things: Do Thou the Fashioner and Creator, Who knowest the weakness of human nature, cleanse our sins, and forgive the transgression of Thy servants, calling them to repentance, granting them remission of iniquities, cleansing of sins, *and* forgiveness of transgressions, whether voluntary or involuntary. O Thou Who didst forgive Rahab the harlot, and didst accept the repentance of the Publican, remember not our sins of ignorance from our youth up. For if Thou shouldest mark iniquity, O Lord, Lord, who should stand before Thee! Or what flesh should be justified before Thee? For Thou only art righteous, sinless, holy, plenteous in mercy, of great compassion, and Who turnest away from the evils of men. Do Thou Thyself, O Master, Who hast taken unto Thyself Thy servants, *N.* and *N.*, unite them to one another in love; grant unto them the conversion of the Publican, the tears of the Harlot, and the confession of the Thief, that, through repentance with all their heart, doing Thy commandment in peace and oneness of mind, they may be counted worthy of Thy heavenly Kingdom. For Thou art He that ordereth all things, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

And the Priest says *this Prayer:*

O Lord Jesus Christ, Word of God, Who wast lifted up upon the precious and lifegiving Cross, and didst thereby tear up the handwriting against us, and didst deliver us from the violence of the devil: Do Thou cleanse the transgressions of Thy servants, for, unable to bear the burden and the heat of the day, and the burning of the flesh, they have come to a second communion of marriage, in accordance with that which Thou hast lawfully appointed by Thy chosen vessel, Paul the Apostle, saying, because of our humble estate, "It is better to marry in the Lord than to burn". Do Thou Thyself, as Thou art Good and the Lover of Mankind, have mercy, and pardon, cleanse, cast off and forgive our debts, for Thou art He that tooketh our infirmities upon Thy shoulders. For there is none that is sinless, or without defilement for so much as one day of his life, save only Thou, Who, without sin, didst bear flesh, and Who bestowest upon us eternal passionlessness. For Thou art God, the God of them that repent, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

THE CROWNING

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest says this Prayer:

O Holy God, Who didst form man from the dust, and from his rib didst fashion woman and didst join her unto him as a helper for him, for it seemed good unto Thy majesty that man should not be alone upon the earth: Do Thou Thyself now, O Master, stretch forth Thy hand from Thy holy dwelling-place, and join together this Thy servant, *N.*, and this Thy handmaid, *N.*, for by Thee is a man joined to a woman. Unite them in oneness of mind, crown them in one flesh, granting them fruit of the womb, and the gain of fair children. For Thine is the might, and Thine are the Kingdom and the power and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the rest of the Office is the same as that for a first marriage.

V. HOLY OIL (ANOINTING)

33.

THE OFFICE OF HOLY OIL (ANOINTING),

SUNG BY SEVEN PRIESTS ASSEMBLED IN A CHURCH OR IN A HOME

The Office of Holy Oil must be celebrated either in the church, if the one who is sick is able to leave his/her sickbed, or, if unable to leave the sickbed, apart from the church, in the place where the sick one may be.

The one who is sick must be prepared before the Anointing by Holy Repentance (Confession). If the sick one be critically ill, then he/she also must be communed of the Holy Mysteries.

A small table is prepared, and on this is placed the Holy Gospel and a dish of wheat, and on the wheat an empty shrine lamp, and around it in the wheat seven wands wrapped with cotton for the anointing; and lit tapers are given to all the Priests, who are standing around the table vested in Phelonions* (and Epitracheli-ons).

---

*A shrine lamp is a special lamp that hangs in the Altar. Customarily, a small cruet is used instead, into which will be poured the oil (and water; or wine—see special note later), which is placed nearby. (A Cross is usually placed on the table, as well.)

The First Priest takes the censer with incense and censes around the table of the Holy Oil, and all the church (or the house) and the people; and, standing before the table, looking towards the east, he begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

Then: Amen. O Heavenly King....Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom...Lord, have mercy. *(12 times)* Glory...Come, let us worship...*(thrice)*.

Psalm 142(3)

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness, and enter not into judgment with Thy servant, for, in Thy sight, no man living shall be justified. For the enemy has persecuted my soul; he has humbled my life down to the ground; he has made me to sit down in darkness like those long dead. My spirit, then, is overwhelmed within me; my heart within me is troubled. I remembered the days of old, I meditated on all Thy works, I mused on that which Thy hands have fashioned. I stretched forth my hands unto Thee; my soul thirsted after Thee like a waterless land. Hear me speedily, O Lord; my spirit has failed. Turn not Thy face from me, lest I be like them that go down into the pit. Make me to hear Thy mercy in the morning, for in Thee have I hoped; show me the way, O Lord, wherein I should walk, for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord, for unto Thee have I fled. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of righteousness. For Thy name's sake, O Lord, Thou shalt give me life. In Thy righteousness; Thou shalt bring my soul out of tribulation, and in Thy mercy Thou shalt cut off mine enemies, and destroy all them that afflict my soul, for I am Thy servant.

Glory...now and ever...Alleluia...*(thrice)*.

And the Deacon says *the Little Litany:*

Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately they sing ALLELUIA, **TONE 6**:

O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath. *(6:2)*
Vs. Have mercy on me, O Lord, for I am weak. *(6:3)*

Then the Troparia, **TONE 6**:

Have mercy on us, O Lord, have mercy on us, for laying aside all excuse, we sinners offer to Thee, as to our Master, this supplication: Have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit:

O Lord, have mercy on us, for in Thee have we put our trust. Do not be angry with us, nor remember our iniquities, but look down on us even now, as Thou art compassionate, and deliver us from our enemies; for Thou art our God, and we are Thy people; we are all the work of Thy hands, and we call on Thy name.

Now and ever and unto ages of ages. Amen.

O Blessed Theotokos, open the doors of compassion to us whose hope is in thee, that we may not perish, but be delivered from adversity through thee. For thou are the salvation of the Christian people.

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; *my* humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

And the **Canon**, *of which the acrostic is:* "The Prayer of the Oil, a Song of Arsenius", **TONE 4**.

Ode I

Irmos: When of old Israel crossed the depths of the Red Sea with dry steps, by the cross-wise stretching forth of Moses' hands the host of Amalek was defeated in the Wilderness.

Refrain: Glory to Thee, O our God, glory to Thee.

The Irmosi and the Refrains are sung, as usual, while it is customary for the clergy to read the troparia of each Ode.

O Master Who ever comfortest the souls and bodies of man with the oil of loving-kindness, and Who preservest the faithful with oil: Do Thou Thyself now show compassion through the Oil to them that draw near unto Thee.

The whole earth is filled with Thy mercy, O Master. Therefore, we who are anointed today with Thy precious and divine Oil entreat Thee with faith, that Thy mercy beyond understanding be granted to us.

Glory.... O Lover of Mankind, Who mercifully didst command Thine Apostles to minister Thy priestly anointing on Thine ailing servants: Through their prayers have mercy on all by Thy seal.

Now and ever.... O only Pure One, who didst give birth to the fathomless Abyss of Peace: By thine unceasing prayers unto God deliver thy servant from afflictions and sorrows, that he (*she*) may unceasingly magnify thee.

Katavasia (sung after each Ode—from the ***Trebnik*** (***Book of Needs***) of Met. Peter Mogila):

O Christ plenteous in mercy: Raise up Thy servant, *N.*, from sickness. For with fervor we make haste unto Thee, the merciful Redeemer, the Master of All, the Lord Jesus.

Ode III

Irmos: Thy Church rejoices in Thee, O Christ, crying out: "Thou art my strength, O Lord, my refuge and my confirmation".

Do Thou, O Christ, Who alone art wondrous and merciful unto faithful men, grant from on high Thy grace unto him (*her*) that suffers grievously.

O Lord, Who of old, for Thy divine token that the flood had abated didst show forth an olive branch: Through mercy save him (*her*) that is suffering.

Glory.... With the lamp of divine light, in Thy mercy enlighten through the anointing he (*she*) who now, through faith, makes haste to Thy mercy.

Now and ever.... Look down favorably from on high, O Mother of the Creator of All, and, by thy prayers, release from bitter pain him (*her*) that is afflicted.

In older editions of the ***Book of Needs*** there is appointed a Little Litany after the 3rd, 6th, 8th and 9th Odes (as at Matins).

Kathisma Hymn, **TONE 8.**
(*Special Melody: "The pastoral reed...."*)

As Thou art a divine river of mercy, a depth of abundant loving-kindness, O Compassionate One, make manifest the divine streams of Thy mercy, and heal all. Pour forth abundantly fountains of miracles, and wash all. For ever making haste unto Thee, we fervently entreat Thy grace.

Another, **TONE 4.**
(*Special Melody: O Thou that wast lifted up....*)

O Physician and Helper of them that are in sufferings, O Redeemer and Savior of them that are in afflictions: Do Thou Thyself, O Master and Lord, grant healing unto Thine afflicted servant; show compassion, have mercy on him (*her*) who has grievously sinned, and deliver him (*her*), O Christ, from his (*her*) iniquities, that he (*she*) may glorify Thy divine power.

Ode IV

Irmos: Upon seeing Thee uplifted upon the Cross, O Sun of Righteousness, the Church stands with all its array, meetly crying out: "Glory to Thy power, O Lord."

O Savior, as Thou art the Incorrupt Myrrh that, through Thy grace, dost pour out and cleanse the world, be compassionate and merciful, in a manner befitting God, unto him that, in faith, anoints the sores of the body.

With the tranquility of Thy mercy's seal, O Master, sign now the senses of Thy servants, and make impassible and inaccessible the entrance of all adverse powers.

Glory.... Do Thou, O Lover of Mankind, Who hast commanded the ailing to summon Thy divine Priestly Ministers, and to be saved by their prayers and the anointing of Thy Oil save, by Thy mercy, him (*her*) that suffers.

Now and ever.... O Most-holy, Ever-Virgin Theotokos, Mighty Shelter and Fortress, Refuge and Rampart, Ladder and Bulwark: Have mercy and compassion on him (*her*) that is afflicted. For unto thee alone has he (*she*) fled *for refuge*.

Ode V

Irmos: As a light Thou hast come unto the world, O my Lord, a holy light which turns from the darkness of ignorance those who with faith sing praises unto Thee.

O Good One Who art an abyss of mercy: Through Thy divine mercy, O Merciful One, be merciful unto him (*her*) that suffers, as Thou art deeply-compassionate.

O Christ, Who, in manner ineffable, hast sanctified our souls and bodies from on high by the divine impression of Thy seal: Heal us all by Thy hand.

Glory.... O Most-good Lord, by Thine ineffable love Thou didst accept the anointing with myrrh from the harlot: Have compassion on Thy servant.

Now and ever.... O All-hymned, Pure, and Most-good Sovereign Lady, have mercy upon them that are anointed with the divine Oil, and save thy servant.

Ode VI

Irmos: "I will sacrifice unto Thee with a voice of praise, O Lord", the Church cries aloud unto Thee, having been cleansed from the blood of demons by the blood which, out of mercy, flowed from Thy side.

O Lover of Mankind, Who showest by Thy words that anointing with Oil is for kings, and this is performed by high priests: Do Thou save also by Thy seal him (*her*) that suffers, as Thou art deeply-compassionate.

Let no interfering act of bitter demons touch the senses of him (*her*) who is signed by divine Anointing, O Savior. But surround him (*her*) with the shelter of Thy glory.

Glory.... Stretch forth Thy hand from on high, O Lover of Mankind, and having sanctified Thine Oil, O Savior, grant it to Thy servant for health and deliverance from every sickness.

Now and ever.... Thou hast appeared as a fruitful olive tree in thy divine temple, O Mother of the Creator, through which the world is shown full of mercy. Therefore, by thy touching through prayers, save him (*her*) that is suffering.

Kontakion, **TONE 2.**
(*Special Melody: "Seeking the things from above...."*)

As Thou art the exceedingly-good Fountain of mercy, do Thou deliver from every calamity them that with fervent faith fall down before Thine ineffable mercy, O Deeply-compassionate One. And taking away their infirmities, do Thou grant unto them Thy divine grace from on high.

Ode VII

Irmos: The Children of Abraham in the Persian furnace burning with love of godliness more than the flame cried out: "Blessed art Thou in the temple of Thy glory, O Lord".

O Thou Who alone art God, O Savior, Who in Thy mercy and compassions healest the spiritual sufferings and bodily wounds of all: Be Thou Physician for this person that suffers in afflictions, and Thyself heal him (*her*).

When the heads of all are anointed with the Oil of Anointing, so give this one joy of gladness, granting him (*her*) that seeks the mercy of Thy deliverance, O Christ, through the richness of Thy mercy, O Lord.

Glory.... Thy seal is a sword against demons, O Savior, and the prayers of Priests are a fire that burns passions of the soul. Therefore, we who are receiving healing faithfully sing Thy praises.

Now and ever.... O Thou, the Mother of God, who didst receive in thy womb in a manner befitting God Him that holds all things in the hollow of His hand, and didst give flesh to Him ineffably: Have mercy on him (*her*) that is suffering, we beseech thee.

Ode VIII

Irmos: Daniel stretched forth his hands, and stopped the gaping *jaws* of the lions in the den. And the Children, zealots of godliness, having

girded themselves with virtues, quenched the force of the fire, crying out: "Bless the Lord, all you works of the Lord".

Have mercy on all, O Savior, according to Thy great and divine mercy. For this cause we all have gathered together, mystically representing the condescension of Thy compassions, in faith bearing the Anointing with Oil to Thy servant, whom also do Thou visit.

With the streams of Thy mercies, O Christ, and by the anointing of Thy Priests, as Thou art deeply-compassionate, O Lord, wash away the pains and wounds, and the onslaughts of afflictions of him (*her*) that is tormented by the violence of sufferings, that he (*she*) being saved may glorify Thee with thanksgiving.

Glory.... As the sign of condescension and tranquility from on high has been drawn on us through Thy divine mercy, O Master, withdraw not Thy mercy, neither reject him (*her*) that ever cries out in faith: "Bless the Lord, all you works of the Lord".

Now and ever.... Nature accepted, as a most-glorious crown, thy divine birthgiving, O Pure One, which crushed the hosts of the enemies, and vanquished them with might. Therefore, crowned with festal brightness by thy grace, we hymn thee, O most-lauded Sovereign Lady.

Ode IX

Irmos: A stone cut without hands was cut from thee, an unhewn mountain, O Virgin, even Christ the Cornerstone, Who has bound together Nature that had been divided. Therefore, rejoicing, we magnify thee, O Theotokos.

Look down from Heaven, O Compassionate One, and show forth Thy mercy to all. And bestow now Thy help and strength to him

(*her*) that approaches Thee, through the divine Anointing of Thy Priests, O Lover of Mankind.

With rejoicing, we have seen the Divine Oil, O Most-good Savior, which by Thy divine condescension Thou hast accepted, beyond *the merits* of them that are recipients, and which Thou hast symbolically imparted unto those who have participated in the divine font.

Glory.... Be Thou compassionate and have mercy, O Savior, deliver from dangers and afflictions, rescue from the arrows of the evil one the souls and bodies of Thy servants, as Thou art a merciful Lord, Who healest by divine Anointing.

Now and ever.... Accept the hymns and prayers of thy servants, O Virgin, and, through thy prayers deliver from cruel passions and affliction us who make haste to thy protection, O Most-pure One.

It is truly meet to bless thee, O Theotokos, ever blessed and most pure and the Mother of our God, more honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Exapostilarion.
(*Special Melody: "He has visited us...."*)

In mercy, O Good One, with Thine eyes look down upon the supplication of us who today have come together in Thy holy temple to anoint with Divine Oil Thine afflicted servant.

Then the Stikhera, **TONE 4** (*Special Melody: "Thou hast given a sign...."*):

Thou hast given Thy grace through Thine Apostles, O Lover of Mankind Who art easy to be entreated, to heal the wounds and

sicknesses of all men through Thy Holy Oil. Therefore, as Thou art deeply-compassionate, have mercy upon him (*her*) who now draws near in faith to Thine Oil, cleanse him (*her*) from all sickness, and count him (*her*) worthy of Thine incorruptible food, O Lord.

O Incomprehensible One Who art deeply-compassionate, O Lover of Mankind, Who with Thine invisible hand sealest our senses with Thy Divine Oil: Look down from Heaven, and give unto him (*her*) that faithfully makes haste unto Thee, and entreats remission of transgressions and healing of soul and body, that, with love, he (*she*) may glorify Thee, magnifying Thy dominion.

Through the anointing with Thine Oil, and the touch of Thy Priests, O Lover of Mankind, sanctify Thy servant from on high. Free him (*her*) from sicknesses and cleanse him (*her*) from spiritual defilement. Wash him (*her*), O Savior, and deliver him (*her*) from greatly-entangling temptations. Assuage his (*her*) afflictions, banish *all* obstacles, and resolve his (*her*) sorrows, as Thou art compassionate and greatly-merciful.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Theotokion: O most-pure Palace of the King, O greatly-extolled One, purify my mind defiled by every sin, I entreat thee, and make it a fair abode of the Most-divine Trinity, that being saved, I, thine unprofitable servant, may magnify thy power and boundless mercy.

Then, the Trisagion: Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom....

Then the Troparion, **TONE 4***:*

Thou Who alone art quick to help, O Christ, make manifest Thy speedy visitation from on high unto Thy suffering servant. Deliver

him (*her*) from sicknesses and bitter pain, and raise him (*her*) up, that he (*she*) may sing praises unto Thee and, without ceasing, glorify Thee, through the prayers of the Theotokos, O only Lover of Mankind.

And after these things, the Deacon (or the First Priest) says this Litany:

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

That this Oil may be blessed by the power, operation, and descent of the Holy Spirit, let us pray to the Lord.

For the servant of God, *N.*, and for the visitation of God upon him (*her*), and that the grace of the Holy Spirit may come upon him (*her*), let us pray to the Lord.

That he (*she*) and we may be delivered from all affliction, wrath and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Then the First Priest says the Prayer of the Oil over the shrine-lamp as he pours oil and water into the empty vessel. (Let it be known that in the Great Church (Constantinople) *they pour wine instead of water into the shrine-lamp of oil-sanctification.)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Prayer of the Oil

O Lord Who, through Thy mercies and compassions, healest the disorders of our souls and bodies: Do Thou Thyself, O Master, sanctify this Oil, that it may be effectual unto them that are anointed with it for healing, and for the relief of every passion, of defilement of flesh and spirit, and of every ill; and that thereby may be glorified Thy most-holy Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

And the other Priests likewise read this Prayer quietly with him. And while the Prayer is being said by the Priests, the Choir sings these Troparia:

In practice, the Troparia are sung *after* the *Prayer of the Oil*.

TONE 4

Thou Who alone art quick to help, O Christ, make manifest Thy speedy visitation from on high unto Thy suffering servant. Deliver him (*her*) from sicknesses and bitter pain, and raise him (*her*) up, that he (*she*) may sing praises unto Thee and, without ceasing, glorify Thee, through the prayers of the Theotokos, O only Lover of Mankind.

SAME TONE

With my spiritual eyes blind I come unto Thee, O Christ, as did the man blind from his birth, in repentance I cry out to Thee: Have mercy on us, O Thou Who alone workest a good change.

TONE 3

By Thy divine help, O Lord, raise up my soul cruelly paralyzed by all manner of sins and unseemly deeds, as of old Thou didst raise up the Paralytic, that I who am being saved may cry out to Thee: O Compassionate Christ, grant healing unto me.

TONE 2

As a disciple of the Lord, O Venerable One, thou didst receive the Gospel. As a Martyr thou didst possess that which is unwritten. As the Brother of God thou hast boldness. As a Hierarch thou hast power in prayer. Beseech Christ God that He will save our souls.

TONE 4

The Only-begotten Word of God the Father, Who in these latter days hast come to us, O divine James, revealed thee as the first shepherd and teacher to them that dwelt in Jerusalem, and a faithful steward of spiritual Mysteries. Therefore we all honor thee, O Apostle.

TONE 3

Thou wast revealed as a minister of the Holy Mysteries to *the people* of Myra, O Saint. For fulfilling the Gospel of Christ, O Venerable One, thou didst lay down thy soul for thy people, and thou didst save the innocent from death. For this thou hast been sanctified as a great mystic of the grace of God.

SAME TONE

The world has found in thee a great champion, O Passionbearer who defeated the pagans. For as thou didst cast down the pride of Lyaeus, and didst encourage Nestor in his struggle, in like manner entreat Christ God, O Holy Demetrius, that He grant us great mercy.

SAME TONE

O holy Passionbearer and Healer Panteleimon, entreat the Merciful God, that He grant remission of transgressions to our souls.

TONE 8

O Holy Unmercenaries and Wonderworkers, visit our infirmities. Freely you have received, freely give unto us.

TONE 2

Who can proclaim thy majesty, O Chaste One? For thou spillest out miracles and pourest out healings; and thou art praying for our souls as the Theologian and Friend of Christ.

SAME TONE

Theotokion: O fervent Intercession and impregnable Wall, O Fountain of Mercy, O Refuge of the world, we cry out unto thee: Go before

in anticipation, O Theotokos Sovereign Lady, and deliver us from misfortunes, O thou who alone art a speedy Intercessor.

Deacon: Let us attend.

1st Priest: Peace be unto all.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: The Prokeimenon in the First Tone:

(Prokeimenon, **TONE 1**:)

Let Thy mercy, O Lord, be upon us, as we have set our hope on Thee. *(32:22)*

Choir: Let Thy mercy, O Lord, be upon us, as we have set our hope on Thee.

Reader: **Vs.** Rejoice in the Lord, O you righteous; praise befits the upright. *(32:1)*

Choir: Let Thy mercy, O Lord, be upon us, as we have set our hope on Thee.

Reader: Let Thy mercy, O Lord, be upon us.

Choir: As we have set our hope on Thee.

Deacon: Wisdom.

Reader: The Reading from the Catholic Epistle of James.

Deacon: Let us attend.

The Deacon reads the Lesson from the Apostol:

The Catholic Epistle of James (*Pericope 57—James 5:10-16*):

Brethren, take the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy who endure. You have heard of the patience of Job, and have seen the purpose of the Lord, that the Lord is compassionate and merciful. But above all things, my brethren, swear not, neither by Heaven, neither by earth, nor by any other oath; but let your "Yea" be yea, and your "Nay" be nay, lest you fall into condemnation. Is any among you afflicted? Let him pray. Is any cheerful? Let him sing psalms. Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up. And if he has committed sins, they shall be forgiven him. Confess your sins one to another, and pray for one another, that you may be healed. For the effectual prayer of a righteous man avails much.

1st Priest: Peace be unto you.

Reader: And to your spirit.

1st Priest: Wisdom.

Reader: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 8**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** Of mercy and judgment will I sing unto Thee, O Lord. *(100:1)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

1st Priest: Peace be unto all.

Choir: And to your spirit.

1st Priest: The Reading from the Holy Gospel according to *Saint* Luke.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The First Priest reads the Gospel:

The Gospel according to Luke (*Pericope 53—Luke 10:25-37*):

At that time a certain lawyer approached Jesus, and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" And He said unto him, "What is written in the law? How readest thou?" And he answering said, "'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself'." And He said unto him, 'Thou hast answered right; this do, and thou shalt live." But he, wanting to justify himself, said unto Jesus, "And who is my neighbor?" And answering, Jesus said, "A certain man went down from Jerusalem to Jericho and fell among thieves, who stripped him of his raiment and wounded him and departed, leaving him half dead. And by chance there came down a certain priest that way. And when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked and passed by on the other side. But a certain Samaritan, as he journeyed, came to where he was. And when he saw him, he had compassion, and went and bound up his wounds, pouring on oil and wine; and he set him on his own beast, and brought him to an inn and took care of him. And on the next day when he departed, he took out two denarii, and

gave *them* to the host and said unto him, "Take care of him; and whatsoever thou spendest more, when I come again I will repay thee'. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" And he said, "He that showed mercy on him." Then said Jesus unto him, "Go and do thou likewise."

Choir: Glory to Thee, O our God, glory to Thee.

The rest of the Readings are said in like manner.

Then the Deacon says the Litany:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice, after each petition)*

Again we pray for mercy, life, peace, health, salvation and forgiveness of sins for the servant of God, *N.*

That he (*she*) may be pardoned all his (*her*) sins, both voluntary and involuntary, let us pray to the Lord.

Priest: For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest says the following Prayer:

O Thou Who art without beginning, eternal, and the Holy of Holies, Who didst send down Thine Only-begotten Son to heal every infirmity and every wound of our souls and bodies: Do Thou send down Thy Holy Spirit and sanctify this Oil; and cause it to be for Thy servant, *N.*, who is to be anointed, perfect deliverance from his (*her*) sins, and for the inheritance of the Heavenly Kingdom.

Let is be known that some say this Prayer only this far, with the exclamation, For Thine it is to have mercy.... *But others say it to the end.*

The second part of this Prayer is omitted only for a good reason, such as if the sick one about to lose consciousness. Otherwise, it must be said.

For Thou art a great and wondrous God, Who keepest Thy covenant and Thy mercy unto them that love Thee, granting deliverance from sins through Thy Holy Child, Jesus Christ, Who regenerateth us from sin, enlighteneth the blind, setteth aright them that are cast down, loveth the righteous, and is merciful to sinners, Who bringeth us forth again out of darkness and the shadow of death, saying unto them that are in bondage, "Come forth," and unto them that are in darkness, "Be unveiled". (For He shone in our hearts the light of the knowledge of His countenance when, for our sakes, He revealed Himself on earth and dwelt among men. And unto them that accepted Thee, He gave the power to become children of God; and He has granted us sonship through the font of regeneration, causing us to have no part in the dominion of the devil.) For Thou wast not pleased that we should be cleansed through blood, but hast given, through holy Oil, an image of His Cross, that we may be a flock of Christ, a royal Priesthood, a holy nation, cleansing us by water, and sanctifying us by Thy Holy Spirit. Do Thou Thyself, O Master and Lord, grant grace unto us in this Thy ministry, as Thou didst give unto Moses, Thy servant, unto Samuel, Thy beloved, and unto John, Thine elect, and unto all who in every generation have been

acceptable unto Thee. And so make us to be ministers of Thy new testament upon this Oil, which Thou hast made Thine own through the precious Blood of Thy Christ, that, putting away worldly lusts, we may die unto sin and live unto righteousness, that we may be clothed in Him through the anointing of sanctification of the Oil which we are about to apply. Let this Oil, O Lord, be the Oil of gladness, the Oil of sanctification, a royal garment, the breastplate of power, the averting of every diabolical action, the seal against snares, the joy of the heart, and eternal gladness, that they who are anointed with this Oil of regeneration may be terrible to adversaries and may shine in the brightness of Thy Saints, having neither spot nor blemish. And may they attain unto Thine eternal rest, and receive the prize of their high calling. For Thine it is to have mercy and to save us, O our God, and unto The do we send up glory, together with Thine Only-begotten Son, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Prayer, the First Priest takes one of the wands and, dipping it in the Holy Oil, anoints the sick person in crosswise manner, on the forehead, the nostrils, the cheeks, the lips, the breast, and on both sides of the hands, saying this Prayer:

O Holy Father, Physician of souls and bodies, Who didst send Thine Only-begotten Son, our Lord Jesus Christ, Who healeth every infirmity and delivereth from death: Do Thou heal Thy servant, *N.*, of the bodily and spiritual infirmities which possess him (*her*), and enliven him (*her*) through the grace of Thy Christ: Through the prayers of our Most-holy Sovereign Lady, the Theotokos and Ever-Virgin Mary; by the protection of the honorable and bodiless powers of Heaven; by the power of the precious and lifegiving Cross; through the honorable and glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing Fathers; of the holy and unmercenary Physicians, Cosmas and Damian, Cyrus and John, Panteleimon and Hermalaeus, Sampson and Diomedes, Photius and Anicetus; of the holy and righteous Ancestors of God Joachim and

Anna, and of all the Saints. For Thou art the Fountain of healing, O our God, and unto Thee do we send up glory, together with Thine Only-begotten Son, and Thy Spirit, One in Essence, now and ever, and unto the ages of ages. Amen.

This Prayer is said by each Priest after he has read his Gospel and the accompanying Prayer, while he anoints the sick person with the Oil.

Deacon: Let us attend.

2nd Priest: Peace be unto all.

Reader: (Prokeimenon, **TONE 2**:)

The Lord is my Strength and my song, and has become my Salvation. *(117:14)*
Vs. The Lord has chastened me sorely, but He has not given me over unto death. *(117:18)*

The Deacon reads the Lesson from the Apostol:

The Epistle to the Romans (*Pericope 116—Romans 15:1-7*):

Brethren: We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of you please his neighbor for his good, for building up. For even Christ pleased not Himself, but as it is written: "The reproaches of them that reproached Thee fell on Me." For whatsoever things were written before, were written for our instruction, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ. Therefore receive one another as Christ also received you to the glory of God.

2nd Priest: Peace be unto you.

Reader: (Alleluia, **TONE 5**)

Vs. Of Thy mercies, O Lord, will I sing for ever. *(88:2)*

The Second Priest reads the Gospel:

The Gospel according to Luke (*Pericope 94—Luke 19:1-10*):

At that time Jesus entered Jericho. And behold, there was a man named Zacchaeus who was the chief among the publicans, and he was rich. And he sought to see Jesus, who He was, but could not because of the crowd, for he was short in stature. And he ran ahead and climbed up into a sycamore tree to see Him, for He was to pass that way. And when Jesus came to the place, He looked up and saw him, and said unto him, "Zacchaeus, make haste and come down, for today I must abide at thy house." And he made haste and came down, and received Him joyfully. And when they saw it, they all murmured, saying that He had gone to be the guest of a man who was a sinner. And Zacchaeus stood and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore to him fourfold." And Jesus said unto him, "This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost."

And the Deacon says the Litany:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

(And the rest, as before.)

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Second Priest says the following Prayer:

O God, Great and Most-high, Who art worshiped by all creation, Fountain of Wisdom, and, in truth, unfathomable Abyss of Goodness and boundless Sea of Compassion: Do Thou Thyself, O Master, Lover of Mankind, God of things eternal and wonderful, Whom no man contemplating is able to comprehend, look upon us, and hearken unto us, Thine unworthy servants, and wherever in Thy great Name we bring this Oil, do Thou send down Thy gift of healing and remission of sins, and heal him (*her*) according to the multitude of Thy mercies. Yea, O Lord Who art easy to be entreated, Who alone art merciful and the Lover of Mankind, Who repentest concerning our evil deeds; Who knowest that the thoughts of man incline unto evil from his youth; Who desirest not the death of a sinner, but that he should return and live, Who for the sake of us sinners, being God, wast incarnate, and for Thy creature wast Thyself fashioned. Thou art He that hast said: "I came not to call the righteous, but sinners to repentance"; Thou art He that didst seek the lost sheep; Thou art He that didst diligently seek the lost coin, and found it; Thou art He that hast said, "He that comes unto Me, I will not cast out"; Thou art He that did not despise the Harlot who watered Thy precious feet with tears; Thou art He that hast said, "As often as thou fallest, arise, and be saved"; Thou art He that hast said, "There is joy in Heaven over one sinner that repents". Do Thou Thyself, O deeply-compassionate Master, look down from the height of Thy sanctuary, overshadowing us, Thy sinful and unworthy servants, at this hour, with the grace of Thy Holy Spirit, and abide in Thy servant, *N.*, who acknowledges his (*her*) iniquities, and draws near unto Thee in faith. And, accepting him (*her*) in Thine own love for mankind, forgiving him (*her*) in whatever he (*she*) has sinned, whether by word, or by deed, or thought, do Thou cleanse him (*her*), and make him (*her*) pure from every sin. And, being ever present with him (*her*), preserve him (*her*) all the remaining years of his (*her*) life, that, walking according to Thy statutes, he (*she*) may never become an object of mockery to the devil; and that, in him (*her*), Thy most-holy Name may be glorified. For it is Thine to have mercy and to save us, O Christ God, and unto The do we send up glory, together with Thine Only-begotten Son, and

Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately after the Prayer, the Second Priest takes the second wand and, dipping it in the Holy Oil, anoints the sick person, saying the Prayer, O Holy Father, Physician of souls and bodies..., *as before.*

Deacon: Let us attend.

3rd Priest: Peace be unto all.

Reader: (Prokeimenon, **TONE 3**:)

The Lord is my Light and my Savior; Whom, then, shall I fear? *(26:1)*
Vs. The Lord is the Defender of my life; of whom, then, shall I be afraid? *(26:1)*

The Deacon reads the Lesson from the Apostol:

The First Epistle to the Corinthians (*Pericope 153—1 Cor. 12:27-13:8*):

Brethren: You are the body of Christ, and members in particular. And God has set some in the Church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helpful deeds, administrations, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Are all miracle workers? Do all have gifts of healing? Do all speak in tongues? Do all interpret? But strive for the best gifts; and yet I show unto you a more excellent way. Though I speak with the tongues of men and of angels, but have not love, I become as sounding brass or a clashing cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, but have not love, I am nothing. And though I distribute all my goods, and

though I give my body to be burned, but have not love, it profits me nothing. Love is longsuffering, and is kind; love envies not; love exalts not itself, is not boastful; does not behave itself unseemly, seeks not her own way, is not easily provoked, thinks no evil; rejoices not in unrighteousness, but rejoices in the truth; loves all things, believes all things, hopes all things, endures all things. Love never fails.

3rd Priest: Peace be unto you.

Reader: (Alleluia, **TONE 2**)

Vs. In Thee, O Lord, have I hoped, let me never be put to shame. *(30:2)*

The Third Priest reads the Gospel:

The Gospel according to Matthew (*Pericope 34 from ctr—Matt. 10:1,5-8*):

At that time, when Jesus had called unto Him His twelve disciples, He gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth and commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter not. But go rather to the lost sheep of the house of Israel. And as you go, preach, saying, 'The Kingdom of Heaven is at hand'. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely you have received; freely give."

And the Deacon says the Litany:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

(And the rest, as before.)

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Third Priest says the following Prayer:

O Master Almighty, Holy King, Who chastenest and killest not; Who supportest them that are falling and raisest up them that are cast down; Who settest aright the bodily afflictions of men: We entreat Thee, O our God, that Thou wilt send down Thy mercy upon this Oil, and upon them that are anointed with it in Thy Name, that it may be unto them for the healing of soul and body, and for the cleansing and transformation of every passion, and of every sickness and wound, and of every defilement of flesh and spirit. Yea, O Lord, send down from Heaven Thy healing power; touch the body, quench the fever, soothe the suffering, and make every weakness to melt away. Be the Physician of Thy servant, *N.*; raise him (*her*) up from his (*her*) sickbed, and from his (*her*) couch of suffering whole and perfectly restored, granting unto him (*her*) to be well-pleasing in Thy Church, and one that works Thy will. For Thine it is to have mercy and to save us, O our God, and unto The do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Prayer, the Third Priest takes the third wand and, dipping it in the Holy Oil, anoints the sick person, saying this Prayer, O Holy Father, Physician of souls and bodies..., *as before.*

Deacon: Let us attend.

4th Priest: Peace be unto all.

Reader: (Prokeimenon, **TONE 4**:)

In the day when I call upon Thee, answer me speedily. *(101:3)*

Vs. O Lord, hear my prayer, and let my cry come unto Thee. *(101:2)*

The Deacon reads the Lesson from the Apostol:

The Second Epistle to the Corinthians (*Pericope 182—2 Cor. 6:16-7:1*):

Brethren: You are the temple of the living God. As God has said: "I will dwell in them, and walk in them"; "and I will be their God, and they shall be My people." Therefore, "Come out from among them, and be separate," says the Lord. "And touch not the unclean thing, and I will accept you, and will be a Father unto you, and you shall be my sons and daughters," says the Lord Almighty. Having therefore these promises, O beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

4th Priest: Peace be unto you.

Reader: (Alleluia, **TONE 2**)

Vs. With patience, I waited patiently for the Lord, and He inclined unto me. *(39:2)*

The Fourth Priest reads the Gospel:

The Gospel according to Matthew (*Pericope 26—Matt. 8:14-23*):

At that time, when Jesus had come into Peter's house, He saw his mother-in-law lying and sick with a fever. And he touched her hand, and the fever left her, and she arose and ministered unto them. When the evening had come, they brought unto Him many who were possessed with devils, and He cast out the spirits with *His* word and healed all who were sick, that it might be fulfilled which was spoken by Isaiah the prophet, who said, "He Himself took our infirmities and bore our sicknesses." Now when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side.

And a certain scribe came and said unto Him, "Teacher, I will follow Thee wherever Thou goest." And Jesus said unto him, "The foxes have holes, and the birds of heaven have nests, but the Son of Man has nowhere to lay His head." And another of His disciples said unto Him, "Lord, suffer me first to go and bury my father." But Jesus said unto him, "Follow Me, and let the dead bury their dead." And when He had entered into a boat, His disciples followed Him.

And the Deacon says the Litany:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

(And the rest, as before.)

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Fourth Priest says the following Prayer:

O Good Lord and the Lover of Mankind, deeply-compassionate and greatly-merciful, plentiful in mercy and rich in good things, O Father of compassions and God of every consolation, Who hast given us strength through Thy holy Apostles to heal the sicknesses of the people with oil and prayer: Do Thou Thyself confirm this Oil for the healing of them that are anointed with it, for the alleviation of every sickness and every wound, and for deliverance from evils for them that await salvation from Thee. Yea, O Master, Lord our God, we beseech Thee, O All-powerful One, to save us all and to sanctify us, O Thou Who alone art the Physician of souls and bodies. O Thou that healest every sickness, do Thou heal Thy servant, *N.*. Raise him (*her*) from the bed of suffering through the mercies of Thy goodness; visit him (*her*) with Thy mercies and compassions; cast out of him (*her*) every sickness and weakness, that, being raised up by Thy mighty hand, he (*she*) may serve Thee with all thanksgiving; and that we who now are sharing in

Thine ineffable love for man, may sing praises and glorify Thee Who doest things great and wonderful, both glorious and excellent. For Thine it is to have mercy and to save us, O our God, and unto The do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Prayer, the Fourth Priest takes the fourth wand and, dipping it in the Holy Oil, anoints the sick person, saying this Prayer, O Holy Father, Physician of souls and bodies..., *as before.*

Deacon: Let us attend.

5th Priest: Peace be unto all.

Reader: (Prokeimenon, **TONE 5**:)

Thou, O Lord, shalt keep us and preserve us from this generation, and forevermore. *(11:8)*
Vs. Save me, O Lord, for a righteous man is no more. *(11:2)*

*The Deacon reads the Lesson from the **Apostol**:*

The Second Epistle to the Corinthians (*Pericope 168—2 Cor. 1:8-11*):

Brethren: We would not have you ignorant of our trouble which came to us in Asia: that we were pressed beyond measure, beyond strength, insomuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves but in God Who raises the dead; Who delivered us from so great a death, and does deliver us; and in whom we trust that He will yet deliver us. You also helped by praying together for us, so that for the gift bestowed upon us by means of many persons, thanks may be given by many for you.

5th Priest: Peace be unto you.

Reader: (Alleluia, **TONE 5**)

Vs. Of Thy mercies, O Lord, will I sing for ever. *(88:2)*

The Fifth Priest reads the Gospel:

The Gospel according to Matthew (*Pericope 104—Matt. 25:1-13*):

The Lord said this parable: "The Kingdom of Heaven shall be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry, 'Behold, the bridegroom comes; go out to meet him'. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, 'Give us of your oil, for our lamps are gone out'. But the wise answered, saying, 'Perhaps there will not be enough for us and you; but go rather to them that sell, and buy for yourselves'. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, 'Lord, Lord, open to us!' But he answered and said unto them, 'Verily I say unto you, I know you not'. Watch therefore, for you know neither the day nor the hour wherein the Son of Man comes."

And the Deacon says the Litany:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

(And the rest, as before.)

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Fifth Priest says the following Prayer:

O Lord our God, Who chastenest and again healest; Who raisest the poor from the earth, and liftest up the beggar from the dunghill; O Father of orphans and Haven of stormtossed, and Physician of them that are sick; Who didst bear the pain of our infirmities and didst accept our afflictions; Who showest mercy with gentleness, overlookest transgressions, and takest away unrighteousness; Who art quick to help and slow to anger; Who didst breathe upon Thy disciples and say, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them"; Who acceptest the repentance of sinners and hast power to forgive many and grievous sins; Who bestowest healing unto all that continue in weakness and long-enduring sickness; Who hast called me also, Thy humble, sinful, and unworthy servant, who am entangled in many sins and wallowing in the sweetness of passions, to the holy and exalted degree of the Priesthood, and to enter within the veil into the Holy of Holies, where the Holy Angels desire to penetrate, and to hear the evangelical voice of the Lord God and behold with my own eyes the countenance of the Holy Oblation, and to be enraptured with the divine and sacred Liturgy; Who hast counted me worthy to minister the sacred service of Thy most-heavenly Mystery, and to offer unto Thee gifts and sacrifices for our sins, and for the ignorances of the people, and to mediate for Thy rational flock, that, through Thy plenteous and ineffable love for mankind, Thou mayest cleanse their iniquities: Do Thou Thyself, O Most-good King, attend unto my prayer at this hour, and on this holy day, and in every time and place, and accept the voice of my prayer, and grant healing unto Thy servant, *N.*, who is weak both in soul and body, counting him (*her*) worthy of remission of sins and forgiveness of iniquities, both voluntary and involuntary. Heal his (*her*) incurable wounds, and every sickness and every trauma, bestowing upon him (*her*) spiritual healing. O Thou Who didst touch the mother-in-law of Peter, and the fever left her, and she arose and ministered unto Thee: Do Thou Thyself, O Master, bestow healing on Thy servant, *N.*, and an alleviation of every deathbearing illness, and remember the riches of Thy compassions, and Thy mercy. Remember that the thoughts

of man incline constantly toward evil from his youth up, and that not even one man is to be found sinless upon the earth; for Thou alone art without sin, Who didst come and save the race of men, and didst free us from the slavery of the enemy. For if Thou shouldest enter into judgment with Thy servants, there is none that would be found pure from defilement; but every mouth would be shut, having nothing to answer, for all our righteousness is as filthy rags before Thee. Therefore, remember not the sins of our youth. For Thou art the Hope of the hopeless, and the repose of them that are weary and heavy-laden with transgressions, and unto Thee do we send up glory, together with Thy Father who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Prayer, the Fifth Priest takes the fifth wand and, dipping it in the Holy Oil, anoints the sick person, saying this Prayer, O Holy Father, Physician of souls and bodies..., *as before.*

Deacon: Let us attend.

6th Priest: Peace be unto all.

Reader: (Prokeimenon, **TONE 6**:)

Have mercy on me, O God, according to Thy great mercy. *(50:3)*
Vs. Create in me a clean heart, O God, and renew a right spirit within me. *(50:12)*

The Deacon reads the Lesson from the Apostol:

The Epistle to the Galatians (*Pericope 213—Gal. 5:22-6:2*):

Brethren: The fruit of the Spirit is love, joy, peace, longsuffering, goodness, kindness, faith, meekness, temperance: against such there is no

law. And those who are Christ's have crucified the flesh with its passions and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man fall into any sin, you who are spiritual restore such a one in a spirit of meekness, considering thyself, lest thou also be tempted. Bear one another's burdens, and so fulfill the law of Christ.

6th Priest: Peace be unto you.

Reader: (Alleluia, **TONE 6**)

Vs. Blessed is the man that fears the Lord; in His commandments shall he greatly delight. *(111:1)*

The Sixth Priest reads the Gospel:

The Gospel according to Matthew (*Pericope 62—Matt. 15:21-28*):

At that time Jesus entered into the land of Tyre and Sidon. And behold, a woman of Canaan from that region came out and cried unto Him, saying, "Have mercy on me, O Lord, Thou Son of David! My daughter is grievously possessed by a devil." But He answered her not a word. And His disciples drew near and entreated Him, saying, "Send her away, for she cries after us." But He answered and said, "I am not sent but unto the lost sheep of the house of Israel." Then she came and worshiped Him, saying, "Lord, help me." But He answered and said, "It is not meet to take the children's bread and cast it to dogs." And she said, "Yea, Lord, yet the dogs eat of the crumbs which fall from their masters' table." Then Jesus answered and said unto her, "O woman, great is thy faith. Be it unto thee even as thou wilt." And her daughter was healed from that very hour.

And the Deacon says the Litany:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

(And the rest, as before.)

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Sixth Priest says the following Prayer:

We thank Thee, O Lord our God, Thou good Lover of Mankind and Physician of our souls and bodies, Who painlessly bore our infirmities, by Whose stripes we have all been healed; Thou Good Shepherd, Who camest to seek the wandering sheep; Who givest consolation unto the fainthearted, and life unto them that are crushed; Who didst heal the flow of the woman who had an issue of blood twelve years; Who didst deliver the daughter of the Canaanite woman from the cruel demon; Who didst forgive the debt of the two debtors, and gavest forgiveness unto the sinful woman; Who didst bestow healing upon the Paralytic, with the remission of his sins; Who didst justify the Publican by *Thy* word, and didst accept the Thief in his last confession; Who takest away the sins of the world, and wast nailed to the Cross. Unto Thee do we pray, and we beseech Thee: Do Thou Thyself, O God, in Thy goodness loose, remit, and forgive the transgressions and sins of Thy servant, *N.*, and his (*her*) iniquities, whether voluntary or involuntary, whether of knowledge or of ignorance, whether of excess or of disobedience, whether of the night or of the day; or if he (*she*) be under the ban of a Priest, or of a father or a mother; if by the glance of the eye, or a movement of the eyelid; or by the touch of adultery, or the tasting of fornication, or through whatever impulse of the flesh and of the spirit he (*she*) has estranged himself (*herself*) from Thy will and from Thy holiness. And if we also have sinned in like manner, do Thou forgive, as the good God that remembereth not evil, and the Lover of Mankind, not leaving him (*her*) and us to fall into a dissolute life, neither to walk in the paths of destruction. Yea, O Master and Lord, hearken unto me, a sinner, at this hour on behalf of Thy servant, *N.*, and, as the God that rememberest not evil, overlook all his (*her*) iniquities; free him (*her*) from eternal torment; fill his (*her*) mouth with Thy praise; open his lips to the glorification of Thy Name; stretch forth his (*her*)

hands to the performance of Thy commandments; guide his (*her*) feet in the path of Thy Gospel, strengthening all his (*her*) members and thoughts by Thy grace. For Thou art our God, Who, through Thy holy Apostles, hast commanded us, saying: "Whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven"; and again, "Whosoever's sins you remit, they are remitted unto them; and whosoever's sins you retain, they are retained." And, as Thou didst hearken unto Hezekiah in the affliction of his soul in the hour of his death, and didst not despise his prayer, so hearken unto me, Thy humble, sinful, and unworthy servant at this hour. For Thou, O Lord Jesus Christ, art He that, in Thy goodness and love for mankind, didst command to forgive even unto seventy times seven them that fall into sins; and Thou repentest concerning our evils, and rejoicest over the return of them that have gone astray. For as is Thy majesty, so also is Thy mercy, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Prayer, the Sixth Priest takes the sixth wand and, dipping it in the Holy Oil, anoints the sick person, saying this Prayer, O Holy Father, Physician of souls and bodies..., *as before.*

Deacon: Let us attend.

7th Priest: Peace be unto all.

Reader: (Prokeimenon, **TONE 7**:)

O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath. *(6:2)*
Vs. Have mercy on me, O Lord, for I am weak. *(6:3)*

The Deacon reads the Lesson from the ***Apostol****:*

The First Epistle to the Thessalonians (*Pericope 273—1 Thess. 5:14-23*):

Brethren: We beseech you, warn them that are unruly, comfort the fainthearted, support the weak, be longsuffering toward all. See that none render evil for evil unto any, but ever follow that which is good, both among yourselves and with all. Rejoice always. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophecy. But test all things; hold fast to that which is good. Abstain from every evil thing. And may the God of peace Himself sanctify you perfectly in everything, and may your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

7th Priest: Peace be unto you.

Reader: (Alleluia, **TONE 7**)

Vs. The Lord hear thee in the day of sorrow; the name of the God of Jacob defend thee. *(19:2)*

The Seventh Priest reads the Gospel:

The Gospel according to Matthew (*Pericope 30—Matt. 9:9-13*):

At that time, as Jesus was passing by, He saw a man named Matthew, sitting at the tax office. And He said unto him, "Follow Me." And he arose and followed Him. And it came to pass as Jesus was dining in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, "Why does your Teacher eat with publicans and sinners?" But when Jesus heard that, He said unto them, "They that be healthy need not a physicians, but they that are sick. But go and learn what this means: 'I will have mercy, and not sacrifice'. For I am not come to call the righteous, but sinners to repentance."

And the Deacon says the Litany:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

(And the rest, as before.)

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Seventh Priest says the following Prayer:

O Master, Lord our God, Physician of souls and bodies, Who restorest from transitory sufferings, Who healest every infirmity and every wound among the people, Who desirest that all men be saved and come to the knowledge of the truth, and Who desirest not the death of a sinner, but that he should turn back and live; for Thou, O Lord, in the Old Testament didst appoint repentance unto sinners, to David, and to the Ninevites, and to them that were before them, and likewise, at the advent of Thy dispensation in the flesh, Thou didst not call the righteous but sinners to repentance, Who didst accept the Publican, the Harlot, the Thief, and the blaspheming persecutor, the great Paul, through repentance. Thou, through repentance, didst accept Peter, Thy foremost Apostle, who denied Thee three times, and didst promise him, saying, "Thou art Peter and upon this rock I will build My Church, and the gates of Hades shall not prevail against it. And I will give thee the keys of the Kingdom of Heaven". Therefore, we also, O Good One and the Lover of Mankind, having boldness according to Thine undeceiving promises, pray unto Thee, and supplicate Thee at this hour: Hearken unto our supplication, and accept it as incense offered unto Thee, and visit Thy servant, *N.*, and if he (*she*) has sinned by word, or deed, or intention, or in the night, or in the day, if he be under the ban of a Priest, or fallen under his (*her*) own curse, or be embittered by an oath, and has cursed himself (*herself*), we entreat Thee, and we pray unto Thee: Loose, remit and forgive him (*her*), O God, overlooking his (*her*) transgressions, and the sins which

have been committed by him (*her*), whether in knowledge or in ignorance. And in whatsoever he (*she*) has transgressed Thy commandments, or has sinned, because he (*she*) bears flesh and lives in the world, or because of the action of the devil, do Thou Thyself, as the Good God Who lovest mankind, forgive; for there is no man that lives and does not sin. For Thou only art without sin, Thy righteousness is an everlasting righteousness, and Thy word is truth. For Thou didst not create man for destruction, but for the keeping of Thy commandments, and for the inheritance of life incorruptible, and unto Thee do we send up glory, together with the Father and the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Prayer, the Seventh Priest takes the seventh wand and, dipping it in the Holy Oil, anoints the sick person, saying this Prayer, O Holy Father, Physician of souls and bodies..., *as before.*

And at the conclusion of this, the sick person who receives the Sacred Oil, if able, shall go among the Priests; or, supported by others, shall stand or sit. But if he (she) be unable, the Priests themselves shall stand around him (her), as he (she) lies on his (her) bed. And the First Priest, taking the Holy Gospel and opening it, shall lay it with the text down, upon the head of the sick person, the Book being held by all the Priests. And he that is First does not lay on his hand, but says this Prayer with a loud voice:

O Holy King, Deeply-compassionate and Greatly-merciful Lord Jesus Christ, Son and Word of the Living God, Who desirest not the death of a sinner, but that he should turn back and live: I lay not my sinful hand upon the head of him (*her*) that comes to Thee in sins and asks of Thee, through us, for remission of sins, but through Thy hand, mighty and powerful, which is in this, Thy Holy Gospel which my fellow ministers hold upon the head of Thy servant, *N.*, and I pray with them and entreat Thy merciful love for mankind which remembers not evil, O God, our Savior, Who, through Thy Prophet Nathan, didst grant remission of his iniquities unto the repentant David, and didst accept the prayer of repentance of Manasseh. And do Thou Thyself, in Thy customary love for mankind, accept Thy servant, *N.*, who

repents of his (*her*) own sins, overlooking his (*her*) transgressions. For Thou art our God, Who hast given command to forgive even seventy time seven them that have fallen into sins. For as is Thy majesty, so also is Thy mercy, and unto Thee are due all glory, honor and worship, now and ever, and unto the ages of ages. Amen.

And taking the Gospel from the head of the sick person, they present it to him (her) to kiss. And the Deacon says the Litany:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice, after each petition)*

Again we pray for mercy, life, peace, health, salvation and forgiveness of sins for the servant of God, *N.*

That he (*she*) may be pardoned all his (*her*) sins, both voluntary and involuntary, let us pray to the Lord.

Priest: For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Choir sings the following (Troparia):

Glory to the Father, and to the Son, and to the Holy Spirit:

(TONE 4) As you have a fountain of healings, O Holy Unmercenaries, grant healing to all those entreating it, for you have been counted worthy of gifts truly great from the ever-flowing fountain of our Savior. For the Lord said unto

you, as unto them that are equal in zeal to the Apostles: "Behold, I have given you power over unclean spirits, so as to cast them out, and to heal every sickness and every wound. Therefore, having lived nobly according to His commandments, freely you have received, and freely you give, healing the sufferings of our souls and bodies.

Now and ever, and unto the ages of ages. Amen.

(SAME TONE) Look down on the supplications of thy servants, O All-spotless One, easing the cruel attacks which are against us, and transforming all our afflictions. For we have thee alone as a sure and faithful confirmation, and have acquired Thy mediation, that we who are calling upon thee shall not be put to shame, O Sovereign Lady. Make haste to the supplications of them that cry out to thee in faith: Rejoice, O Sovereign Lady, thou Help of all, the Joy and Shelter and Salvation of our souls.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Dismissal:

May Christ our true God, through the prayers of His Most-pure Mother; by the power of the honorable and life-giving Cross; of the holy, glorious and all-praised Apostle James, the first Bishop of Jerusalem and Brother of God; and of all the Saints; save us and have mercy on us, forasmuch as He is good and the Lover of Mankind.

And he (she) that receives the Oil with Prayer makes a reverence, saying:

Bless me, Holy Fathers, and forgive me a sinner. *(thrice)*

And, having received their blessing and forgiveness, he (she) departs, giving thanks unto God.

34.

THE OFFICE OF HOLY OIL (ANOINTING),

(BRIEF FORM)

This abbreviated Service is intended for one who is in danger of imminent death, or who is critically ill. Before the Anointing, the one who is sick must be prepared by the Sacrament of Penance. If the one to be anointed is in danger of death, he/she must be communed with the Holy Mysteries before the Anointing. (This Anointing is *not* a Service of "Last Rites".)

Preparations for the Anointing are the same as for the full Office, except that, in case of need, one Priest, instead of the customary seven, may suffice to perform the Office. Likewise, the Office may be celebrated apart from the church if the one who is sick is unable to leave the sickbed.

The First Priest takes the censer with incense and censes around the table of the Holy Oil, and all the church (or the house, or wherever the sick one may be) and the people; and, standing before the table, looking towards the east, he begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

Then: Amen. O Heavenly King....Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom.... *And immediately the Deacon (or Priest) says the Litany:*

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

That this Oil may be blessed by the power, operation, and descent of the Holy Spirit, let us pray to the Lord.

For the servant of God, *N.*, and for the visitation of God upon him (*her*), and that the grace of the Holy Spirit may come upon him (*her*), let us pray to the Lord.

That he (*she*) and we may be delivered from all affliction, wrath and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Then the first Priest says the Prayer of the Oil over the shrine-lamp as he pours oil and water into the empty vessel. (Let it be known that in the Great Church (Constantinople) *they pour wine instead of water into the shrine-lamp of oil-sanctification.)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Prayer of the Oil

O Lord Who, through Thy mercies and compassions, healest the disorders of our souls and bodies: Do Thou Thyself, O Master, sanctify this Oil, that it may be effectual unto them that are anointed with it for healing, and for the relief of every passion, of defilement of flesh and spirit, and of every ill; and that thereby may be glorified Thy most-holy Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

And the other Priests likewise read this Prayer quietly with him. Then, immediately, the First Prokeimenon, Epistle, Alleluia, and Gospel, in the customary manner (as in the full Office).

Then the Deacon (or Priest) says the Litany:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Again we pray for mercy, life, peace, health, salvation and forgiveness of sins for the servant of God, *N.*

That he (*she*) may be pardoned all his (*her*) sins, both voluntary and involuntary, let us pray to the Lord.

Priest: For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Let us pray to the Lord. Lord, have mercy.

The Priest says the Prayer, O Thou Who art without beginning..., *as at the full Office.*

And after the Prayer, the First Priest takes one of the wands and, dipping it in the Holy Oil, anoints the sick person in crosswise manner, on the forehead, the nostrils, the cheeks, the lips, the breast, and on both sides of the hands, saying this Prayer:

O Holy Father, Physician of souls and bodies, Who didst send Thine Only-begotten Son, our Lord Jesus Christ, Who healeth every infirmity and delivereth from death: Do Thou heal Thy servant, *N.*, of the bodily and spiritual infirmities which possess him (*her*), and enliven him (*her*) through the grace of Thy Christ: // Through the prayers of our Most-holy Sovereign Lady, the Theotokos and Ever-Virgin Mary; by the protection of the honorable and bodiless powers of Heaven; by the power of the precious and lifegiving Cross; through the honorable and glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing Fathers; of the holy and unmercenary Physicians, Cosmas and Damian, Cyrus and John, Panteleimon and Hermalaeus, Sampson and Diomedes, Photius and Anicetus; of the holy and righteous Ancestors of God Joachim and Anna, and of all the Saints. For Thou art the Fountain of healing, O our God, and unto Thee do we send up glory, together with Thine Only-begotten Son, and Thy Spirit, One in Essence, now and ever, and unto the ages of ages. Amen.

If, after the first anointing and the reading of the first part of the above prayer (up to //, above) the sick one still lives, the previously-omitted part of the Rite of the Oil is completed immediately (beginning with Psalm 142), and the rest of the Office is celebrated uninterrupted, in order. If, after the point indicated above, the sick one dies, the Office ends immediately—further anointing is not done, as the Mystery is complete (from the ***Trebnik—Book of Needs*** *of Met. Peter Mogila).*

VI. HOLY ORDERS

35.

A NOTE ON CLERICAL RANKS

Various *Offices* found in the ***Book of Needs*** (***Trebnik***) and the ***Hierarchical Service Book*** (***Chinovnik***) refer to a number of clerical ranks. At various ordinations and elevations, the final *rubric* directs that the newly-ordained/elevated is to arrange himself amongst his fellow-clergy according to rank. It is clear from the ordering of the various *Offices* of ordinations and elevations in the ***Hierarchial Service Book***, that the general ranking of minor and major clerical orders are as follows:

Reader/Cantor/Taper-bearer
Subdeacon

Deacon
Protodeacon
Archdeacon

Priest (lit., *Presbyter*)
Archpriest (lit., *Protopresbyter*—but not the Protopresbyter of modern times)
Igumen
Protopresbyter
Archimandrite

36.

THE OFFICE* FOR THE SETTING-APART OF A READER AND A CANTOR

*He that is to be made a Taper-bearer*** *is led by two Subdeacons into the middle of the church, and there makes three reverences* (toward the Altar). *And, turning, he bows thrice to the Bishop. And having been led to the Bishop, he bows his head, and the Bishop makes the Sign of the Cross three times on the head* of him that is being set apart.

---

*This *Office*, as the *Rubrics* in the ***Hierarchical Service Book*** (***Chinovnik***) further indicate, is performed either in connection with the Divine Liturgy or apart from the Divine Liturgy, although the precise moment of its performance is not specified. In the *Rubrics* immediately following the vesting of the Bishop before the Divine Liturgy, mention is made that if there is to be the ordaining ("setting-apart") of a Reader, Cantor or Subdeacon, the washing of the Bishop's hands will follow the vesting with Stikharion of the newly-ordained, rather than immediately after the Vesting of the Bishop. (According to the *Rubrics* the beginning of the Hours at a Hierarchical Divine Liturgy follows immediately after the washing of the Bishop's hands. Yet, it is the custom in many places for the Hours to begin immediately after the Vesting. It must be noted, however, that according to some ***Handbooks*** and ***Commentaries***, the washing of the Bishop's hands take place after the *Setting-Apart* and then the Hours are begun. The Bishop must be consulted concerning his practice.)

**From early times, the appellation "Taper-bearer" referred to specially-designated persons who carry the candles before the Bishop during Hierarchical Divine Services, as well as at other times when only a Priest was serving, e.g., the Entrance at Great Vespers. Readers and Cantors (lit., "Singers") also were "ordained" as was the Sacristan—the person responsible for lighting the candles in church, taking care of the incense, cutting the Prosphora, ringing the bells, etc.

Then, laying his hand upon [the candidate's] head, he says this Prayer:

O Lord Who enlightenest all creation with the light of Thy wonders, Who knowest the intent of every man before it is formed, and strengthenest them that desire to serve Thee: Do Thou Thyself adorn with Thy spotless and undefiled robes Thy servant, *N.*, who desires to become a Taper-bearer (*Thy servants, NN., who desire to become Taper-bearers*) before Thy Holy Mysteries, that, being enlightened and meeting Thee in the age to come, he (*they*) may obtain an incorruptible crown (*they may obtain incorruptible crowns*) of life, rejoicing with Thine elect in everlasting blessedness.

Exclamation:

For sanctified is Thy Name, and glorified in Thy Kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Let it be noted that, if the Liturgy not be celebrated, the Bishop begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

And then is sung: Amen. O Heavenly King....Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom.... *Then the Troparion of the Day is said.*

But if the Liturgy be celebrated, O Heavenly King...*[and the rest] are not sung. But only the following Troparia are said:*

O Holy Apostles, entreat the Merciful God that he will grant unto our souls remission of sins.

The grace of thy mouth, shining forth like fire, has illumined the universe, has offered the world treasures of non-covetousness, and

has shown us the height of humility. But as thou instructest us by thy words, O Father John Chrysostom, entreat Christ, the Word of God, to save our souls.

Thy proclamation has gone out into all the earth, in that it has received thy word, by which thou hast taught in a manner befitting God, hast expounded the nature of things that exist, and hast adorned the customs of men, O Royal Sanctification, Venerable Father. Entreat Christ God, to save our souls.

The shepherd's reed of thy theology has overcome the trumpets of the orators; for as to him that seeks the deep things of the Spirit, so was the grace of proclamation accorded thee. Therefore, O Father Gregory, entreat Christ God, to save our souls.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Through the prayers of all the Saints and the Theotokos, O Lord, grant us Thy peace, and have mercy upon us, as Thou only art compassionate.

Then the Bishop tonsures the head(s) of the candidate(s) *in the form of a Cross, saying:*

In the Name of the Father:

And the Protodeacon and the Reader (or a Cantor) say:

Amen.

Bishop: And of the Son:

(They): Amen.

Bishop: And of the Holy Spirit:

(They): Amen.

Then the Bishop puts the short Phelonion on him, and again makes the Sign of the Cross three times on his head with his hand. And laying his hand upon him, he prays:

O Lord God Almighty, elect this Thy servant (*these Thy servants*), and sanctify him (*them*); and grant unto him (*them*), with all wisdom and understanding, to practice the study and reading of Thy divine words, preserving him (*them*) in a blameless course of life.

Exclamation:

Through the mercies and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thine All-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Prayer, the Bishop opens the ***Apostol*** *over the head of the Reader. And the Subdeacons lead him from the Bishop, and place him in the middle of the church, with his face towards the east, and give him the* ***Apostol****, and he reads thus:* The Reading from the Epistle of the Holy Apostle Paul to the Romans *(or whatever other* the ***Apostol*** shall have been opened to*). And he reads whatever pericope of the* ***Apostol*** *shall occur, from the beginning to the end, and [when he has finished], he turns around and bows to the Bishop three times, according to the rubric. And the Subdeacons take the Phelonion from him, and lead him to the Bishop. And the Bishop again makes the Sign of the Cross three times on his head with his hand. And they bring the Stikharion to the Bishop, and he makes the Sign of the Cross over the Cross on the Stikharion. And he that has been set apart, having made the Sign of the Cross on himself with his hand, kisses the Cross on the Stikharion and the hand of the Bishop; and the Subdeacons vest him with the Stikharion. And the Bishop exhorts him thus:*

Child (*Children*), the first degree of the Priesthood is that of Reader. Therefore it is fitting for you to read every day in the Divine Scriptures, that they that hear, beholding you, may receive edification, and that you, in no way putting to shame your election, may prepare yourself (*yourselves*) for a higher degree. For by living your life temperately, in holiness and uprightness, you shall gain the mercy of God, the Lover of Mankind, and be counted worthy of a higher ministry: in Christ Jesus our Lord, to Whom be glory unto the ages of ages. Amen.

Then the Bishop shall say:

Blessed be the Lord. Behold, the Servant of God becomes a Reader (*Servants of God become Readers*) of the Most-holy church of (*Name of the church)*: In the Name of the Father, and of the Son, and of the Holy Spirit.

And the Bishop gives him a lamp (i.e., a candlestick with a candle), *and he stands before the Bishop with the lamp in the indicated place* at the time of the Liturgy.

And if there be several Readers to receive the Laying-on of Hands, they receive this together; and [as indicated, the Prayers are] said in the plural.

Then, the Washing of the Bishop's hands, which has been deferred until now, takes place. And the Divine Liturgy begins, as usual. (See, however, the Note at the beginning of this *Office*.)

37.

THE OFFICE FOR THE ORDINATION OF A SUBDEACON

The *Office* for the Ordination of a Subdeacon is performed before the Hours immediately after the Vesting of the Bishop, as at the *Office* for the Setting-apart of a Reader, the Washing of the Bishop's hands being deferred, and may be performed immediately after he, himself, has been set apart as a Reader. (See the Note concerning the beginning of the Hours and the Washing of the Bishop's hands at the beginning of the *Office for the Setting-Apart of a Reader*.

Now if on the same day he is to receive the Laying-on of Hands to the Subdiaconate, after he has been vested with the Stikharion, the Subdeacons bring an Orarion to the Bishop. And the Bishop makes the Sign of the Cross upon the Orarion, and he that is to receive the Laying-on of Hands kisses the Orarion and the hand of the Bishop; and they gird him. And the Bishop makes the Sign of the Cross three times on his head with his hand. And laying his hand upon him, he says this Prayer:

O Lord our God, Who through one and the same Holy Spirit, distributest gifts unto each of them whom Thou hast chosen, bestowing various Orders in Thy Church, and appointing degrees of ministry therein for the service of Thy Holy and Undefiled Mysteries; Who, in Thine ineffable foreknowledge, dost also appoint this Thy servant to be worthy to serve in Thy Holy Church: Do Thou Thyself, O Master, preserve him undefiled in all things, and grant unto him to love the beauty of Thy house, to stand at the doors of Thy holy temple, *and* to kindle the lamp of the tabernacle of Thy glory. And plant him in Thy holy Church as a fruitful olive-tree that bears the fruit of righteousness; and, at the time of Thine advent, show Thy servant perfected that he may receive the reward of them that have been acceptable unto Thee.

Exclamation:

For Thine is the Kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Prayer, the Subdeacons give a pitcher (with basin) *to him that is receiving the Laying-on of Hands, and lay a towel upon his shoulder; and the Bishop washes his hands. After this he that is receiving the Laying-on of Hands, and the other Subdeacons, kiss the Bishop's hand, and depart from him to the appointed place. And he that is receiving the Laying-on of Hands for Subdeacon stands, holding the pitcher and basin, together with the towel, until the Cherubic Hymn. And he says, secretly, the Trisagion,* O Most-holy Trinity...Our Father...Lord, have mercy...Loose, remit..., *and whatever else he is minded to say.*

In earlier times (and still observed in a few places today), the newly-ordained Subdeacon stood on the Soleas (at the "appointed place", usually before the Icon of the Savior to the right of the Holy Doors) until the end of the Eucharistic Canon and the exclamation, "And may the mercies of the Great God..." was pronounced. In most places this *Rubric* is no longer followed.

And during the Cherubic Hymn he is led by two other Subdeacons *before the Holy Doors to the Bishop; and the Bishop washes his hands according to established order, and says the* usual *Prayer. Then he signs the water three times with his hand, in the form of a Cross. And the Bishop with this sanctified water wets his eyes, ears, nostrils, and lips. And at the Great Entrance, [the newly-ordained Subdeacon] walks behind all the Clergy. And when the Bishop takes up the Holy Things, and all the Clergy proceed into the Altar, [he] bows to the Bishop, and bears water to the right and left Choirs, and to the people, and they all wet themselves with this water.*

In modern practice, the *Rubric* concerning the distribution of the blessed water is not generally followed.

And [the other Subdeacons] bring him back to the Altar; and they pour the water that remains into the [special drain]. And, being led by them [back to the appointed place], he stands [there] according to established order. And when the Bishop has said, And may the mercies of the Great God..., *after this exclamation he is brought into the Altar by the Subdeacons according to established order, and, having received a blessing from the Bishop, he stands with the Subdeacons.*

38.

THE OFFICE FOR THE ORDINATION OF A DEACON

The *Office* for the Ordination of a Deacon normally is performed during the Divine Liturgy immediately preceding the Litany Before the Lord's Prayer. However, it may also be performed at the Liturgy of the Presanctified Gifts, in the same place as at the Divine Liturgy.

And when the Bishop has said, And may the mercies of the Great God..., *the Subdeacons bring forward the Cathedra* (the Bishop's pontifical seat) *and set it before the Holy Table, but somewhat on the left side, so that they may not turn their backs towards the Holy Things. And the Bishop seats himself upon it, and they take him that is to receive the Laying-on of Hands from the middle of the church, two Subdeacons holding him between them, each of them laying one hand upon his neck, and with the other hand holding him by the hands; and they bow him down as low as possible. And one Deacon says in the Altar:*

Command.

And leading him forward a little, they bow him down as before. And another Deacon says in the Altar*:*

Command.

Then they come near to the Holy Doors of the Altar, and bow him down before the Bishop. And the Protodeacon says:

Command, Most-reverend Master.

And the Subdeacons leave him that is to receive the Laying-on of Hands at the Holy Doors, and two others, a Protodeacon and a Deacon, receive him, one by the right hand and the other by the left hand; and he bows himself to the Bishop. And the Bishop signs him with his hand in the form of a cross; and [the Proto-

deacon and the Deacon] lead him around the Holy Table. They that lead him, as well as the others inside the Altar *sing:*

O holy Martyrs, who fought the good fight and have received your crowns: Pray to the Lord that He will be merciful to our souls.

Then they that are outside the Altar *sing the same once. And he that is receiving the Laying-on of Hands kisses the four corners of the Holy Table, and the hand and knee of the Bishop. Then they lead him around again, singing:*

Glory to Thee, O Christ God, the Apostles' boast, the Martyrs' joy, whose preaching was the Consubstantial Trinity.

And the Choir outside sings the same once. And he that is receiving the Laying-on of hands again kisses the Holy Table in like manner as before, and the [Palitza] and hand of the Bishop. Then they lead him around again, singing:

Rejoice, O Isaiah! The Virgin is with child, and shall bear a Son, Emmanuel, both God and man; and Orient is His name; magnifying Him, we call the Virgin blessed.

And they [follow the same order] as before. And they that are outside sing the same.

Customarily, after the first and second circuits of the Holy Table, he that is being ordained makes a prostration before the Holy Table before kissing the knee (or *Palitza*) and hand of the Bishop. After the third circuit around the Holy Table, the prostration is made before the Bishop, rather than before the Holy Table.

Then the Bishop rises, and they remove the Cathedra, and he that is receiving the Laying-on of Hands goes to the right side of the Bishop, and bows himself before the Holy Table three times, saying: O God, have mercy on me, a

sinner. *And, bending the right knee, he places his palms in the form of a Cross, and lays also his forehead between his hands on the Holy Table. The Bishop places the end of his Omophorion on the head of him that is receiving the Laying-on of Hands, and blesses him upon the head three times. And when the Protodeacon (or the Deacon) has said,* Let us attend, *the Bishop, holding his hand upon his head, reads aloud in the hearing of all them that stand in the Altar:*

The divine grace, which always heals that which is infirm, and supplies that which is lacking, ordains, *N.*, the most-pious Subdeacon to be a Deacon. Therefore, let us pray for him, that the grace of the All-holy Spirit may come upon him.

And the Priests within the Altar *sing, from the right side,* Lord, have mercy, *(thrice). Then again, from the left side, the same (thrice); and the singers outside* the Altar, *on the right and left Choirs:* Kyrie eleison *(antiphonally: thrice, slowly), while the Bishop reads the* following *Prayer, the Protodeacon having said,* Let us pray to the Lord *(in a low voice).*

And the Bishop reads the Prayer secretly:

Before the Reading of the Prayer, *the Bishop blesses the head of him that is receiving the Laying-on of Hands (thrice)* with his right hand, *holding his* left *hand on his head.*

O Lord our God, Who, by Thy foreknowledge sendest the gift of Thy Holy Spirit on them that are foreordained, by Thine inscrutable power, to be ministers, and to serve at Thine undefiled Mysteries: Do Thou Thyself, O Master, preserve in all uprightness this man whom Thou art well-pleased to ordain, through me, for the ministry of the Diaconate, he holding the mystery of the Faith in a pure conscience. Give unto him the grace which Thou gavest unto Stephen, Thy Protomartyr, whom Thou didst first call to the work of Thy ministry; and make him worthy to use, as may be acceptable unto Thee, the degree which is given unto him by Thy goodness. (For they that minister well prepare for themselves a good degree.) And do Thou show him Thy perfect servant.

Exclamation:

For Thine is the Kingdom, and the Power, and the Glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

And the Protodeacon reads the Litany *of peace in a quiet voice. And the Bishop, keeping his hand on the head of him that is being ordained, says also a second Prayer* (secretly):

O God our Savior, Who by Thine incorruptible voice, didst appoint the law of the Diaconate unto Thine Apostles, and didst manifest the Protomartyr Stephen of such rank, and didst proclaim him the first to fulfil the work of a Deacon, as it is written in Thy Holy Gospel, "Whosoever desireth to be the first among you, let him be your servant": Do Thou, O Master of all, fill this Thy servant, whom Thou hast made worthy to enter upon the ministry of a Deacon, with all faith, and love, and power, and holiness, through the infusion of Thy Holy and Lifegiving Spirit (for it is not by the laying-on of my hands, but by the visitation of Thy rich compassions, that grace is given unto them that are worthy of Thee), that he, being without any sin, may stand blameless before Thee in the terrible day of Thy judgment, and may receive the unfailing reward of Thy promise.

Protodeacon: In peace, let us pray to the Lord.

And they (that is, the Clergy within the Altar) *respond after each petition:*

Lord, have mercy.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For our Bishop [*or* Archbishop; *or* Metropolitan] (*N.*); for his Priesthood, assistance, continuance, peace, health and salvation, and for the works of his hand, let us pray to the Lord.

For the Servant of God, *N.*, now receiving the ordination to be a Deacon, and for his salvation, let us pray to the Lord.

That the God Who lovest mankind may grant him a pure and undefiled Diaconate, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

That He will deliver us from all tribulation, wrath and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Clergy: To Thee, O Lord.

Exclamation:

For Thou art our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

Then they raise him up, and loosen his [Orarion]. And the Bishop, taking up the Orarion, lays it upon his left shoulder, saying with a loud voice, Axios. *And they sing in the Altar thrice,* Axios. *And in like manner outside* the Altar *by both Choirs. Then the Cuffs are given him, and the Bishop says,* Axios. *And they sing the same in the Altar thrice, and in like manner outside. Then the Fan is given him, and the Bishop says,* Axios. *And they sing in the Altar and outside, as before. And he kisses the Bishop on the shoulder, and places himself by the Holy Table, and fans the Holy Things.*

39.

THE OFFICE USED AT THE ELEVATION OF AN ARCHDEACON OR A PROTODEACON

He that is to be elevated to be an Archdeacon (or a Protodeacon), *is led by a Protodeacon and a Deacon to the most-reverend Bishop in the middle of the church, where the Bishop is standing at the time of the Entrance with the Gospel; and he bows himself to the waist three times before the Bishop, and bows his head. And the Bishop, sitting, makes the Sign of the Cross three times with his hand, upon his head; and rising, he lays his hand upon his head. And when the Deacon has said:* Let us pray to the Lord, *the Bishop says this Prayer:*

O Master, Lord our God, Who, by Thine ineffable providence, hast given to our race the Archdiaconate (*Protodiaconate*), that they who are endued therewith may command and serve with the subordinate ministers at Thy Divine Mysteries: Do Thou Thyself endue with this grace of the Archdiaconate (*Protodiaconate*) Thy Servant, *N.*, here present, and adorn him with Thy virtue to stand at the head of the Deacons of Thy people, and to be a good example to them that are under him. And cause him to attain unto a ripe old age, that he may glorify Thy magnificent Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Then the Bishop makes the Sign of the Cross upon his head, saying:

Blessed is the Lord. Behold, the Servant of God, *N.*, is made an Archdeacon (*or* a Protodeacon) in the Name of the Father, and of the Son, and of the Holy Spirit.

And the Bishop, laying his hand upon his head, exclaims: Axios, *thrice. And the Choir sings:* Axios, *thrice. And they enter the Altar according to established order.*

40.

THE OFFICE USED AT THE ORDINATION OF A PRESBYTER

According to the ***Hierarchical Service Book*** (***Chinovnik***), before the Great Entrance, when the Bishop goes to the Table of Oblation, *if there will be the Ordination of a Priest, he places the Aer on his shoulder* (that is, the shoulder of him that is to be ordained). At the present time, however, the Aer usually is carried on his head.

At the conclusion of the Cherubic Hymn, the Subdeacons bring forward the Cathedra (the Bishop's pontifical seat) and set it before the Holy Table, but somewhat on the left side, so that they may not turn their backs towards the Holy Things. And the Bishop seats himself upon it. *He that is to be ordained Presbyter* (Priest) *is led by an Archdeacon, or by one of the other Deacons, through the Holy Doors unto the Holy Table, at the right hand side. And the Bishop signs him with his hand in the form of a Cross; and he is led around the Holy Table thrice, as it is written in [the Office for the Ordination of a Deacon], while all in the Altar sing the following Troparia:*

The initial actions, including the exclamations, *Command, Command, Command, Most-reverend Master*, are the same as at the Ordination of a Deacon. Before this, however, the Aer would have been taken from his head. Instead of being led by two Subdeacons, he is led by *one* Archdeacon (or another Deacon). When he goes around the Holy Table, he is led by the First Priest, and not by the Archdeacon (or Protodeacon) as at the Ordination of a Deacon. (Cf., K. Nikolskii, ***Posobiye k' izucheniiu Ustava Bogosluzehnia Provoslavnoi Tserkvi***, St. Petersburg, 1900, p. 710.)

O holy Martyrs, who fought the good fight and have received your crowns: Pray to the Lord that He will be merciful to our souls.

Glory to Thee, O Christ God, the Apostles' boast, the Martyrs' joy, whose preaching was the Consubstantial Trinity.

Rejoice, O Isaiah! The Virgin is with child, and shall bear a Son, Emmanuel, both God and man; and Orient is His name; magnifying Him, we call the Virgin blessed.

Although not indicated in the ***Hierarchical Service Book***, it is presumed that the Choir repeats each Troparion after the Clergy.

Then the Bishop rises, and they remove the Cathedra, and he that is being ordained goes to the right side of the Bishop. *And, bending both knees, he places his palms in the form of a Cross, and lays also his forehead between his hands on the Holy Table. The Bishop places the end of his Omophorion on the head of him that is receiving the Laying-on of Hands, and blesses him upon the head three times. And when the First Priest has said,* Let us attend, *the Bishop, holding his hand upon his head, reads aloud in the hearing of all them that stand in the Altar:*

The divine grace, which always heals that which is infirm, and supplies that which is lacking, ordains, *N.*, the most-pious Deacon to be a Priest (*lit., Presbyter*). Therefore, let us pray for him, that the grace of the All-holy Spirit may come upon him.

And the Priests within the Altar *sing, from the right side,* Lord, have mercy, *(thrice). Then again, from the left side, the same (thrice); and the singers outside* the Altar, *on the right and left Choirs:* Kyrie eleison *(antiphonally: thrice, slowly), while the Bishop reads the* following *Prayer, the Protodeacon having said,* Let us pray to the Lord *(in a low voice).*

And the Bishop, again blessing him thrice, having his hand lying upon the head of him that is receiving the Laying-on of Hands. The Bishop reads the Prayer secretly:

O God, Who hast no beginning and no ending, Who art older than every created thing, Who honorest with the title of Presbyter them that are found worthy in this degree to minister sacredly the word of Thy truth: Do Thou Thyself, O Master of all, count this man worthy also, whom Thou art well-pleased to ordain through me, to receive, in a blameless course of life and an unswerving faith, this great grace of Thy Holy Spirit, and declare him Thy perfect servant, acceptable unto Thee in all things, and meetly exercising this great Priestly honor which Thou hast granted unto him by Thy foreknowing power.

Exclamation:

For Thine is the Majesty, and Thine is the Kingdom, and the Power, and the Glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

And the Priest reads the Litany *of peace in a quiet voice. And the Bishop, keeping his hand on the head of him that is being ordained, says this Prayer* (secretly)*:*

O God, great in power, and inscrutable in wisdom, wondrous in counsels above the sons of men: Do Thou Thyself, O Lord, fill with the gift of Thy Holy Spirit this man, whom Thou art pleased to advance to the Priestly (*lit., Presbyterial*) degree, that he may be worthy to stand blamelessly before Thine Altar, to proclaim the Gospel of Thy Kingdom, to minister sacredly the word of Thy truth, to offer unto Thee spiritual gifts and sacrifices, and to renew Thy people through the Font of Regeneration, that when he shall go to meet Thee at the Second Coming of our great God and Savior Jesus Christ, Thine Only-begotten Son, he may receive the reward of a good stewardship of his rank, according to the multitude of Thy goodness.

Priest: In peace, let us pray to the Lord.

And they (the Clergy in the Altar) *respond after each petition:*

Lord, have mercy.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For our Bishop [*or* Archbishop; *or* Metropolitan] (*N.*); for his Priesthood, assistance, continuance, peace, health and salvation, and for the works of his hand, let us pray to the Lord.

For the Servant of God, *N.*, now receiving the ordination to be a [Priest], and for his salvation, let us pray to the Lord.

That the God Who lovest mankind may grant him a pure and undefiled Priesthood, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

That He will deliver us from all tribulation, wrath and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Clergy: To Thee, O Lord.

Exclamation:

For blessed and most-glorified is Thine all-honorable and majestic Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

Then they raise him up, and bring the Epitrachelion. And the Bishop, taking the Orarion from him that has received the Laying-on of Hands, gives him the Epitrachelion, having blessed it; and he that has received the Laying-on of Hands kisses the Epitrachelion, and the Bishop's hand. And the Bishop lays it upon his neck, saying with a loud voice, Axios. *And they sing in the Altar thrice,* Axios. *And the singers outside* the Altar, *in both Choirs, sing the same. In like manner he gives him also the Zone* (Belt)*; and he kisses it, and the Bishop's hand, and girds himself. And the Bishop says,* Axios. *And they sing in the Altar and outside in like manner. And they do the same with the Phelonion, and with the* ***Service Book****. And the Bishop says with each,* Axios. *And they sing the same, as usual. And, having kissed the Bishop's Omophorion and his hand, he that has received the Laying-on of Hands goes and kisses the Archimandrites, and all his concelebrants on the shoulder, and stands with the Priests.*

41.

THE ORDER OF THE OFFICE FOR THE MAKING OF A PROTOPRESBYTER (ARCHPRIEST)

Although the this *Office* is entitled *for the making of a Protopresbyter*, it is clear from its ranking in the ***Hierarchical Service Book*** (***Chinovnik***), as well as from various other works (e.g., K. Nikolskii's ***Posobiye k' izucheniiu Ustava Bogosluzhenia Pravoslavnoi Tserkvi***) that what is now known as an "Archpriest" is what is usually meant. The rank of "Protopresbyter" as a distinction higher than "Archpriest" is a later addition. The same *Order*, naturally, is used for the elevation of what is now called "Protopresbyter".

He that is to be elevated to be a Protopresbyter (Archpriest), *is led by a Protodeacon (or two Deacons) to the most-reverend Bishop in the middle of the church, where the Bishop is standing at the time of the Entrance with the Gospel; and he bows himself to the waist three times before the Bishop, and bows his head. And the Bishop, sitting, makes the Sign of the Cross three times with his hand, upon his head; and rising, he lays his hand upon his head. And when the Protodeacon has said:* Let us pray to the Lord, *the Bishop says this Prayer:*

O Master, Lord Jesus Christ, our God, Who hast given to our race the Priesthood, and hast endued us with the grace of this gift and honor, and hast appointed us who are sufficiently pious to rule the Priestly order, and the other subordinate ministers of Thy Mysteries: Do Thou Thyself endue our brother, *N.*, with Thy grace, and adorn him with virtue to stand at the head of the Presbyters of Thy people, and make him worthy to be a good example to them that are with him; and be Thou well-pleased that he may finish his life in piety and reverence unto a good old age; and, as the Good God, have mercy upon us all. For Thou art the Bestower of wisdom, and all creation hymns Thee unto the ages of ages.

Then the Bishop makes the Sign of the Cross upon his head, saying:

Blessed is the Lord. Behold, the Servant of God, *N.*, is made a Protopresbyter (*Archpriest*) of the Most-holy church of God (*Name of the church)*: in the Name of the Father, and of the Son, and of the Holy Spirit.

And the Bishop, laying his hand upon his head, exclaims: Axios, *thrice. And the Choir sings:* Axios, *thrice. Then they place the Protopresbyter* (Archpriest) *with the other Clergy, according to rank, and they enter the Altar through the Holy Doors, and he that has been elevated ministers with the other Clergy according to established order.*

42.

THE OFFICE USED AT THE ELEVATION OF AN IGUMEN (ABBOT)

He that is to be elevated to be an Igumen is led by a Protodeacon (or two Deacons) to the Bishop in the middle of the church, where the Bishop is standing at the time of the Entrance with the Gospel, if the Bishop himself be celebrating the Liturgy. (But if not, they bring to the Bishop the Epitrachelion, Cuffs and Omophorion, and he vests himself, standing in his place. And he that is to be advanced to the rank of Igumen is brought to his place.) And he bows himself to the waist three times before the Bishop, and bows his head. And the Bishop, sitting, makes the Sign of the Cross three times with his hand, upon his head; and rising, he lays his hand upon his head. And when the Protodeacon has said: Let us pray to the Lord, *the Bishop says this Prayer:*

O God, Who ever makest provision for the salvation of men, and hast gathered into one this rational flock: Do Thou Thyself, O Master of all things, in Thy boundless love for mankind preserve this same *flock* blameless, keeping Thy commandments continually so that not one sheep thereof may be lost, and be devoured by the wolf. And show this Thy servant, whom Thou art well-pleased to appoint Igumen over it, worthy of Thy goodness, and adorn him with all virtues, that he, by his works, may be a good example to them that are subject to him, that they, being emulators of his blameless course of life, may stand with him uncondemned before Thy dread Judgment Seat.

Exclamation:

For Thine is the Kingdom, and the Power, and the Glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Bishop: Peace be unto all.

Choir: And to your spirit.

Protodeacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

The Bishop says the following Prayer secretly:

Incline Thine ear, O Lord, and hearken unto our prayer, and show this Thy servant to be Igumen of this honorable habitation, a faithful and wise steward of the rational flock entrusted to him by Thy grace, doing Thy will in all things, and becoming worthy of Thy Heavenly Kingdom.

Exclamation:

Through the grace, and compassions, and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thine All-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

And the Protodeacon says in a loud voice:

Command, Master.

And the Bishop says in a loud voice:

The grace of the All-holy Spirit, through our mediocrity, elevates you to Igumen of the honorable Habitation of our Lord God and Savior, Jesus Christ, *N.* (*of the church, if it be dedicated to Him*); *or* of our Most-holy Sovereign Lady, the Theotokos, *N.* (*of the church, if it be dedicated to her*); *or* of Saint, *N.* (*or* Saints, *NN.*) (*of the church, if it be dedicated to a Saint or Saints*).

Then, laying his hand upon his head, the Bishop exclaims, Axios, *thrice. And the Choir sings,* Axios, *thrice.*

After this, he that has been elevated to Igumen kisses the Bishop's Omophorion on the right and left shoulder; and, being led away, he takes his place with the other Igumens, according to their rank; and they go into the Altar through the Holy Doors. And he ministers with the other clergy, according to the established order.

If the newly-elevated Igumen actually be appointed as the Abbot of a Monastery, then he is given a staff and the monastic flock is formally entrusted to him. (What here follows is taken from the *Office used at the Elevation of an Archimandrite*, which itself follows the *Office used at the Elevation of an Igumen* and is meant to be used for both *Office*'s.)

At the conclusion of the Liturgy, the Bishop, giving the Staff to the Igumen, says:

Take this Staff, and establish and rule your flock, seeing that you must give answer for it to our God on the Day of Judgement.

Then [the Bishop] makes an exhortation.

(The Exhortation is printed following the *Office used at the Elevation of an Archimandrite*.)

43.

THE OFFICE USED AT THE ELEVATION OF AN ARCHIMANDRITE

He that is to be elevated to be an Archimandrite is led by a Protodeacon (or two Deacons) to the Bishop in the middle of the church, where the Bishop is standing at the time of the Entrance with the Gospel, if the Bishop himself be celebrating the Liturgy. (But if not, they bring to the Bishop the Epitrachelion, Cuffs and Omophorion, and he vests himself, standing in his place. And he that is to be advanced to the rank of Archimandrite is brought to his place.) And he bows himself to the waist three times before the Bishop, and bows his head. And the Bishop, sitting, makes the Sign of the Cross three times with his hand, upon his head. And if he that is to be elevated to Archimandrite not already be an Igumen, the Bishop says over him the Prayers which are said over an Igumen. But if he already be an Igumen, the Prayers for an Igumen are not said over the Archimandrite, and the Protodeacon only says, with a loud voice:

Command, Master.

And the Bishop says in a loud voice:

The grace of the All-holy Spirit, through our mediocrity, elevates you to be Archimandrite of the honorable Habitation of our Lord God and Savior, Jesus Christ, *N.* (*of the church, if it be dedicated to Him*); *or* of our Most-holy Sovereign Lady, the Theotokos, *N.* (*of the church, if it be dedicated to her*); *or* of Saint, *N.* (*or* Saints, *NN.*) (*of the church, if it be dedicated to a Saint or Saints*).

Then, laying his hand upon his head, the Bishop exclaims, Axios, *thrice. And the Choir sings,* Axios, *thrice.*

And, being led away, he takes his place with the other Archimandrites and Igumens, according to their rank; and they go into the Altar through the Holy Doors. And he ministers with the other clergy, according to the established order.

(And if, by the command of the Most-holy Synod, the mitre be given to the Archimandrite, then after the procession from the Altar with the Gospel at the Divine Liturgy, the Archimandrite is led to the Bishop. And the Bishop says no Prayer, but only blesses the Archimandrite with his hand. And he kisses the Bishop's hand, and the mitre; and the mitre is put upon the Archimandrite.)

At the conclusion of the Liturgy, the Bishop, giving the Staff to the Archimandrite, says:

Take this Staff, and establish and rule your flock, seeing that you must give answer for it to our God on the Day of Judgement.

Then [the Bishop] says this Exhortation:

44.

EXHORTATION AT THE ENTRUSTING OF A MONASTIC FLOCK TO AN ARCHIMANDRITE (OR IGUMEN)

In the Lord Jesus Christ, beloved Child according to the Spirit, *N.*: Incline your ear, and attend to the voice of our mediocrity which exhorts you.

By the grace of the All-holy and Life-originating Spirit and God, through our mediocrity, you have been led to spiritual leadership, as Archimandrite (*Igumen*) in the Holy Monastery, *N.* (*name of the Monastery*), to tend the rational sheep of the flock of Christ, which has been acquired through His most-precious Blood. And this Staff is entrusted to you from us, as a sign of spiritual administration. Taking it from my hands of clay, consider, that you take it from the right hand of God himself, through our mediocrity, Who entrusts it to you invisibly. And, to the flock entrusted to you, show the way according to the commandments of the Archpastors and [Bishops] of Christ the Savior, with all diligence and zeal, inclining, neither to the right, nor to the left, but to the middle path, called the Royal Path. And guide it from corruption to incorruption, from the earthly to the heavenly, as did Moses, when taking up the Staff given him by the Lord God, he led the people of Israel from Egyptian slavery to the Promised Land. Therefore, you are obliged, in a fatherly way, to strengthen the weaker brethren in their monastic lives, not with the Staff of anger and violence, but with gentle words of guidance and by the example of your holy way of life, and patiently bearing their weaknesses. And there are occasions, both timely and untimely, to help, to preside, to insist, to accuse, to forbid, and to entreat with all longsuffering. And this Staff is given to you, not for worldly dominion, so as to be proud over them that are entrusted to you, or to beat them senselessly; but it is entrusted to you as the helmsman's rudder, for the administration of the spiritual boat sailing across the stormy and billowy sea of this life—the Staff of a true shepherd, and not of a hireling, with which, not to strike the sheep, but to defend and protect them from the noetic wolves seeking to despoil them, according to the words of St. Peter: "Feed the flock of God which is among you, overseeing it, not by constraint, but

willingly, as God wants...not as being lords over the flock, but by being examples to the flock." *(I Pet. 5:2,3)* For tending thusly, you shall be revealed as an archpastor of Christ who shall receive unfading crowns of glory. Therefore, shepherd the flock given you by God, showing equal love to all, as a father to his children, comforting the fainthearted, strengthening and healing the sick, with gentleness of spirit setting aright those who have sinned. With spiritual words and conversations cause those who are not disciplining themselves with the monastic rules, but are walking contrary to monastic order and are abiding in any other temptations and errors, to be obedient and prudent. And upon those who are hardened in disobedience and the committing of sins unto death, as ones not accepting discipline through an instructing word, it is necessary to lay a penance, that they may learn through chastisement, to be vigilant in spiritual deeds and any other virtues. And upon those coming with all zeal from the world to the monastic life, bestow the Angelic Habit, of their own free will, and not as ones [under constraint]. And perform a perfect tonsure at the appropriate time to those who are fitting in the monastic arts, but not before he has spent three years of preparation in monastic instruction, that their characters and zeal may be made manifest. And direct all who wear the monastic habit, together with their handiwork, above all to study the *Psalter*, and not to waste all their time in worldly things, and that monks must never desire to see and to listen to idle things. And do not accept into the flock under your care monks who have made vows in other monasteries, except in circumstances that are blessed; but in all cases question them as to why they have departed their monasteries. And cut off them who subject themselves to unprofitable trips to cities and villages; and them that are infatuated with kinsmen and friends who are in the world—cut them off completely. And for you yourself, it is fitting to keep unaltered Church rules, and all the traditions of the Eastern Catholic Church: and know how nobly Superiors who stand up for them are adorned. And you must take care for the building of the Monastery, zealously, but not wilfully, neither without authority, nor with obstinacy according to your own judgment; you must do nothing, whether small or great, of yourself. Nor should you take counsel with or agree with those who please, or flattering monks, or those who give presents, especially of the worldly sort, such as for the sustenance of monks or for Monastery

buildings. Rather always take counsel concerning Monastery necessities and buildings with all the Elders of great age living in the Monastery and, particularly, with all who are knowledgeable; for in much counsel will be salvation. And if someone in the Monastery requests guidance in something better and more profitable, guide him not of yourself, but after taking counsel with the brethren of this Habitation, showing him from the Divine Scriptures. And know them that are laboring in this Holy Habitation, and have an abundance of love for them for their deeds. And not only for those brothers of the Monastery entrusted to you who have died, but also for those who have already been gathered up, you must, with all zeal, always make remembrance during the offering of the Bloodless Sacrifices, and do works of mercy for their souls from the Monastery possessions. And for those who have not made satisfaction for their sins, you must strive to help them through alms and prayers, so that by such they may be counted worthy to see the face of God. If all these things are kept by you with care and effort, then you will be able to say with boldness to God: "Behold, I, and the children whom [Thou] hast given me." *(Is. 8:18)* And, together with them, you will be found worthy to hear the truly-sweet voice at the Judgment of the righteous: "Come, you blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." *(Matt. 25:34)*

And immediately he shall say to the Brethren:

And for you, honorable Brethren, it is necessary to render meet honors to Archimandrite (*Igumen*), *N.*, and to be obedient in the Lord, as children to their father, as students to their teacher, as sheep to their shepherd, without any contradiction or disobedience, according to the exhortation of the divine Apostle Paul, who says: "Brethren, obey those who have the rule over you and submit yourselves, for they keep watch over your souls." *(Heb. 13:17)* And know, that such power to administer is from God. And they that shall resist this power, by the command of God, shall themselves be resisted. And they that resist take sin upon themselves. And such sin gives birth to spiritual death, so that, if you will not die through it, be without resistance.

And again to the newly elevated Archimandrite (or Igumen):

And you, through a fitting leadership, shall not be put under the reproach of the proud. For if through more leadership you are honored by others, this will not be like other honors. And let not the name "Archimandrite" ("*Igumen*") make you proud. For it is not the highest rank of the Priestly order, but only the chief of the monks entrusted to you. Therefore it is called "Archimandrite" ("*Igumen*") by the Brethren, but not as "Lord" by those in subjection. And every entrance and departure *(i.e., admission and expulsion of monks)* is in cooperation with selected monks of this Habitation, and every expenditure, even if for good deeds and for the pleasing of God, must be made with the knowledge of the Steward; and you must not spend everything for outward adornment, for the Monastery possessions, are Church possessions; and Church possessions, are the possessions of the poor. And these are more profitably employed for our needy brothers, about which Christ our God, in the Day of His Righteous Judgement, shall say: "For I was hungry, and you gave Me food; I was thirsty, and you gave Me drink; I was a stranger, and you took Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came unto Me." *(Matt. 25:35-36)* If you must take care, let it be for all them that live and labor in this Holy Habitation.

And to the new Archimandrite (Igumen) and Brethren together:

And let both monk and layman cleanse his own soul through frequent Holy Repentance, and become participants of the Divine Mysteries. And may all of you live piously, purely, soberly, and sinlessly. And for the sake of the love in you, God also will abide with you always. And I exhort you together, Shepherd and Flock, to send up diligent prayers to the All-compassionate God: for the peace of the whole world, and for the welfare of the holy churches of God; for many years of health for *His Beatitude, Metropolitan, N., for the Holy Synod of Bishops, for the honorable Priesthood and the Diaconate in Christ, for the clergy and the people, for the President of the United States, for the armed forces everywhere,* and for all Orthodox Christians. And I beseech you, as a father, that you not forget our humility

in your unceasing prayers; that praying for each other, all of us may receive the inheritance of eternal life from Christ God, by Whose divine right hand will be protection and blessing from now even unto everlasting. Amen.

45.

THE OFFICE OF CONFESSION AND ANSWERING OF A BISHOP

(AND THE LAYING-ON OF HANDS)

On the day when it is fitting for the Laying-on of Hands, the Bishops and others assemble in the Cathedral Church before the Liturgy, and having been vested according to established order, they ascend the Great Ambon (the Cathedra) *in the middle of the church, preceded by the Archimandrites, the Igumens, and the Archpriests, and all the clergy. Then the Bishops command the Archpriest and the Protodeacon to summon him that is to receive the Laying-on of Hands. And they, bowing and kissing the hands of the Bishops, take him that is to receive the Laying-on of Hands, who is in the Altar, vested in all his Priestly vestments, and lead him as far as the lower edge of the Eagle* (on the Eagle Rug, which had been placed before the Cathedra)*; and he makes three bows.*

And the Protodeacon [after making the first "leading" of the Bishop-elect, that is, to the bottom edge of the Eagle, proclaims and says in an audible voice]:

The most-beloved of God, the elect and confirmed, *N.*, is led for the Laying-on of Hands to be Bishop of the God-saved city, *N.* (*cities, NN.*).

And the chief Bishop says to the Bishop-elect, who is holding in his hands the Sacred Writings of the Orthodox Faith:

For what have you come, and what do you ask of our mediocrity?

The Bishop-elect answers, saying:

The Laying-on of Hands of the Bishop's grace, Most-reverend *Sirs.*

And the Bishop questions him, saying:

And how do you believe?

And the Bishop-elect says, in a loud voice, the Holy Symbol:

The First Confession—the Symbol of Faith

I believe in one God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshiped and glorified; Who spoke by the prophets.

In one Holy Catholic, and Apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead, and the life of the world to come. Amen.

And when he has said this, the Bishop, blessing him with the Sign of the Cross, says:

The grace of God the Father, and of our Lord Jesus Christ, and of the Holy Spirit, be with you.

And the Bishop-elect is led to the middle of the Eagle, the Protodeacon proclaiming his being led, as above:

The most beloved of God, the elect and confirmed, *N.*, is led for the Laying-on of Hands to be Bishop of the God-saved city, *N.* (*cities, NN.*).

And when the Bishop-elect has been placed upon the center of the Eagle, the Bishop directs his words to him, and says:

Reveal unto us yet more how you confess concerning the properties of the three Hypostases of the incomprehensible Godhead, and concerning the Incarnation of the Hypostatic Son and Word of God.

And the Bishop-elect, with a clear and loud voice, in the hearing of all, reads the Second Confession, as follows:

The Second Confession of Faith

I believe in one God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible: For He is without beginning, unbegotten, and without cause, and is the natural beginning and cause of the Son and of the Spirit. And I believe in His Only-begotten Son, begotten of Him without procession and outside of time, being of one essence with Him by Whom all things were made. And I believe in the Holy Spirit, Who proceeds from the same Father, and with Him is glorified, as coeternal, enthroned together with Him, consubstantial, and the Author of creation. I believe that one of the same super-substantial and life-giving Trinity, the Only-begotten Son, came down from Heaven, for us men, and for our salvation, and was incarnate of the Holy Spirit and the Virgin Mary, and became man, that is to say, became a perfect man, yet remaining God, and in no way changing His divine essence by His participation in the flesh, neither being changed into anything else. But, without change accepting man's nature, in it He endured suffering and death, being free in His divine nature from every suffering. And on the third day He arose from the dead; and ascending into Heaven, He sat at the right hand of God the Father. And further, I confess the one Hypostasis, the Word made flesh; and I believe and proclaim that Christ is the one and the same in two natures after His incarnation, preserving those things which were in them and from them. Consequently, therefore, I venerate also two wills, in that each nature retains its own will and its own action. And I believe those traditions and interpretations of the one Catholic and Apostolic Church which are from God and

[men of God]. I venerate, relatively, but not in the way of worship, the divine icons, worthy of veneration, of Christ Himself, and of the Most-pure Mother of God, and of all the Saints, transferring the honor manifested before them to the prototype. And those who consider otherwise about them, I reject and anathematize as proclaiming strange teachings. And I properly and truly confess our Sovereign Lady, Mary the Theotokos, as having given birth in the flesh to One of the Trinity, Christ our God. And may she be for me a helper, protector, and defender all the days of my life. Amen.

And immediately the Bishop, says, blessing in the form of a Cross him that is receiving the Laying-on of Hands:

The grace of the Holy Spirit be with you, enlightening, strengthening, and endowing you with understanding all the days of your life.

Then the Bishop-elect is led to the head of the Eagle, the Protodeacon proclaiming his being led, as above:

The most beloved of God, the elect and confirmed, *N.*, is led for the Laying-on of Hands to be Bishop of the God-saved city, *N.* (*cities, NN.*).

And [when the Bishop-elect has been placed] on the head of the Eagle, the Bishop says to him:

Make manifest unto us, also, what you hold concerning the Canons of the Holy Apostles and the Holy Fathers, and the traditions and statutes of the Church.

And the Bishop-elect says, in a loud voice:

The Third Confession of Faith

In this my confession of the Holy Faith, I promise to keep and preserve the Canons of the Holy Apostles, and of the Seven Ecumenical Councils and the pious Provincial Councils, as well as the Canons of the

Holy Fathers. And all things they have accepted, I also accept; and whatever they have rejected, I also reject.

I promise also to keep unchanged the traditions of the Church, and all the holy regulations and orders of the Catholic Eastern Orthodox Church.

I promise also to preserve the peace of the Church, and firmly to hold, and not to devise anything whatsoever which is contrary to, the Orthodox Catholic Eastern Christian Faith all the days of my life; and that I will, in all things, follow and always obey the Holy Synod of the Orthodox Church in America; and to be, in all things, of one mind with the Most-Blessed Metropolitan, and the Most-reverend Archbishops and Bishops, my brethren, and together with them submissive to the divine laws, and to the sacred Canons of the Holy Apostles and Holy Fathers; and with all fervor to have spiritual love for them, and to respect them as brethren.

And I promise to rule the flock entrusted to me in the fear of God and in devoutness of life, and fervently to teach it, striving with all zeal to guard it against all heresies.

And furthermore, I also confess, neither by the promise nor the gift of gold or silver have I come to this ministry; but, on the contrary, through the election of the Most Holy Synod of the Orthodox Church in America.

And hereby I promise also to do nothing through constraint, whether coerced by powerful persons, or by a multitude of the people, even though they should command me, under pain of death, to transgress the divine and sacred canons; nor *will I* liturgize in a diocese, not my own, nor exercise any other priestly function without the permission of the Bishop of that diocese; nor will I ordain either a Priest, or a Deacon, or any other clergy in another's diocese, nor receive such into my diocese without letters of dismissal from their own Bishops.

I promise to visit the flock entrusted to me, after the manner of the Apostles, and watch over it, whether they remain faithful to the Faith, and in the exercise of good works, but, especially, the Priests; and to inspect with diligence, to instruct and prohibit, that no schisms, superstitions, and heresies are increased, and that no customs contrary to Christian piety and a good character may bring harm to a Christian way of life.

I will deal with opponents of the Holy Church with understanding and meekness, according to the Apostle Paul: "For it is not fitting for the

servant of the Lord to quarrel, but rather to be gentle unto all men, apt to teach, gentle, in meekness instructing opponents. Perhaps God will give them repentance unto the knowledge of the truth." *(2 Tim. 2:24-25)*

And all those things which I have vowed today, I promise to fulfil until my final breath, for the sake of the future good things. And may God Who knowest the heart be the witness of my vow.

And may our Savior, Jesus Christ Himself, be my helper, in my true and zealous governance and performance thereof; to Whom, together with the Father and the Holy Spirit, be glory and dominion, honor and worship, now and ever, and unto the ages of ages. Amen.

And when this is completed, the Bishop blesses him, saying:

The grace of the Holy Spirit, through my mediocrity, elevates you, most-beloved of God Archimandrite (*or* Igumen; *or* Hieromonk), *N.*, to be the Bishop-elect of the God-saved city, *N.* (*cities, NN.*).

And the Bishop-elect makes three bows to the Bishops; and the Proto-deacon leads him to the Bishops. And he, entrusting them with the written statement of his confession and promise, kisses their right hands.

And he descends the Great *Ambon, and makes a bow. And the* Presiding *Bishop, signing him with his hand, in the form of a Cross, says:*

The grace of the Most-holy Spirit be with you.

And they lead him upon the Eagle.

The Bishop-elect stands on the Eagle Rug facing east, between the Archpriest and the Protodeacon.

And the Choir sings Many Years *to the Metropolitan, the Synod of Bishops, the President, and to the newly-elected Bishop.*

During the singing of the "Many Years," the Bishop-elect turns and bows to the Bishops and then to all sides.

And after the Many Years, *they lead him that is receiving the Laying-on of Hands into the Altar.*

Before going to the Altar, the Bishop-elect makes a prostration toward the Altar and then toward the Bishops. After going into the Altar, the Bishop-elect stands there until the Laying-on of Hands. The Bishops and the other clergy celebrate the Liturgy according to rank, but the Bishop-elect does not serve until after the Laying-on of Hands.

THE LAYING-ON OF HANDS

After the Thrice-Holy Hymn *has been sung, he that is receiving the Laying-on of Hands is led forth by the Archpriest and the Protodeacon, in front of the Holy Doors; and he is received by the Bishops in the Holy Altar. And immediately, he kneels down on both knees, in the midst of the Bishops. And they take the Holy Gospel, and opening it, they lay it with the writing downward, upon his head, holding it here and there.*

Upon entering the Holy Altar and standing before the Holy Table, his Mitre (if he has the Archimandrite's mitre) is removed. Then he makes three prostrations before the Holy Table and kneels on both knees, placing his hands crosswise upon the Holy Table, and his head upon his hands.

Then the Presiding Bishop says, in the hearing of all:

By the election and commendation of the most God-loving Bishops, and of all the consecrated Council,

The divine grace, which always heals that which is infirm, and supplies that which is lacking, through the Laying-on of Hands, elevates you, the most God-loving Archimandrite (*or* Igumen; *or* Hieromonk), *N.*, duly elected, to be Bishop of the God-saved city, *N.* (*or* God-saved cities, *NN.*). Therefore, let us pray for him, that the grace of the All-holy Spirit may come upon him.

And the Priests sing: Lord, have mercy *(thrice).*

And while the Bishops hold the Holy Gospel, the Presiding Bishop makes three Crosses above the head of him that is receiving the Laying-on of Hands, blessing him:

In the Name of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

And while the Bishops lay their right hands upon his head, the Presiding Bishop says this Prayer:

O Master, Lord our God, Who through the All-praised Apostle Paul hast established for us an ordinance of degrees and ranks, for the serving and liturgizing of Thine Honorable and Most-pure Mysteries upon Thy Holy Altar: first, Apostles, secondly, Prophets, thirdly, Teachers: Do Thou Thyself, O Master of all, by the infusion, power, and grace of Thy Holy Spirit strengthen this elect person who has been counted worthy to come under the yoke of the Gospel and the dignity of a Bishop through the Laying-on of Hands of us, his fellow Bishops here present, as Thou didst strengthen Thy Holy Apostles and Prophets; as Thou didst anoint Kings; as Thou hast consecrated Bishops. And show his Episcopacy to be blameless; and adorning him with all honor, present him holy, that he may be worthy to entreat those things which are for the salvation of the people, and that Thou mayest give ear unto him. For sanctified is Thy Name, and glorified is Thy Kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

And after the Amen, *one of the other consecrating Bishops says the following (normally said by a Deacon) in a low voice, so that only the Bishops there present can hear and respond, while the Presiding Bishop, keeping his hand upon the head of him that is receiving the Laying-on of Hands, prays* (secretly):

O Lord our God, Who, inasmuch as it is impossible for the nature of man to endure the divine Essence, in Thine Economy hast instituted for us teachers of like nature with ourselves, to maintain Thine Altar, that they may offer unto Thee sacrifice and oblation for all Thy people: Do Thou Thyself, O Lord, make this man also, who hast been revealed a Steward of the episcopal grace, to be an imitator of Thee, the True Shepherd, Who didst lay down Thy life for Thy sheep; to be a leader of the blind, a light to them that are in darkness, a chastiser of the foolish, a teacher of the young, a lamp to the world; that, having perfected the souls entrusted unto him in this present life, he may stand unashamed before Thy throne, and receive the great recompense which Thou hast prepared for them that have endured sufferings for the preaching of Thy Gospel.

Bishop: In peace, let us pray to the Lord.

And the other Bishops respond after each petition:

Bishops: Lord, have mercy.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For the Sacred Council, for the Holy Synod, for the Priesthood, for their assistance, continuance, peace, health and salvation, and for the works of their hands, let us pray to the Lord.

For the Servant of God, *N.*, now receiving the Laying-on of Hands to be a Bishop, and for his salvation, let us pray to the Lord.

That the God Who lovest mankind may grant him a pure and undefiled Episcopacy, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, for every city, for (*and the city of the new Bishop*), and for all who entreat of God help and protection, let us pray to the Lord.

That He will deliver us from all tribulation, wrath and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Bishops: To Thee, O Lord.

Exclamation:

For Thine it is to show mercy, and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Bishop: Amen.

And after the Amen, *they lay the Holy Gospel upon the Holy Table.*

The Pectoral Cross and Phelonion are taken from the newly-consecrated one, and a Subdeacon brings on a tray, the ***Saccos***, ***Omophorion***, ***Pectoral Cross***, ***Panagia***, and ***Mitre***.

And the Presiding Bishop then puts the Saccos and the other episcopal vestments upon him that has received the Laying-on of Hands, saying: Axios; *and the Clergy and the Choir sing the same.*

The Presiding Bishop blesses each vestment and the newly-consecrated Bishop kisses it and the Presiding Bishop's hand. And the Presiding Bishop proclaims, Axios, and the Clergy and Choir respond with the same (as at the Ordination of a Priest), for each vestment.

Then the Bishops kiss him that has received the Laying-on of Hands; and when the customary thanksgivings have been said, they go to their Cathedras. And the Bishop that has received the Laying-on of Hands proclaims the Peace be unto all *before the* Reading of the ***Apostol***. *Also,* at the Great Entrance, *after the Presiding Bishop receives the Paten* (from the Protodeacon), *he receives the Chalice* (from the Archimandrite). *At the time of the Communion, the Presiding Bishop gives the Priests the Holy Body, and the newly-consecrated Bishop the Cup.*

And when the Liturgy is finished, they unvest in the Holy Altar, and lead the newly-consecrated Bishop to the Presiding Bishop, who puts upon him the episcopal Riasa; also the Panagia and Episcopal *Mantiya, and the Klobuk, as well as the Prayer Rope. And he blesses him with his hand as he does it. Then the Bishops come forth from the Altar and ascend the Cathedra which has been prepared; and the Archpriest and Protodeacon lead him that has received the Laying-on of Hands there; and the Presiding Bishop entrusts him with the Pastoral Staff and makes an Exhortation* (not translated).

Or, when the Presiding Bishop gives him the Staff, he makes this brief Exhortation:

Receive the Pastoral Staff, that you may feed the flock of Christ entrusted unto you. And be a staff and support unto them that are obedient. But lead the disobedient and the wayward unto amendment, unto meekness, and unto obedience; and they shall remain in meet submission.

On the Ambon the newly-consecrated Bishop, taking in his left hand the Staff, blesses the people with both hands to the east, the west, the north and the south.

Then they depart to their abodes, the Archpriest and the Protodeacon escorting the newly-consecrated Bishop to his home.

VII. THE BLESSING OF WATERS

46.

THE ORDER

OF THE LESSER SANCTIFICATION OF WATERS

A small table covered with a cloth is placed in the center of the church in the customary place, and water in a vessel. And the Priest, having put on Epitrachelion and Phelonion, and holding in his hand the precious Cross with an aspergillus (branch of basil; or a sprinkler), exits the Altar through the Holy Doors, *preceded by the Deacon with the censer, and before them two candlebearers with candles. And having come before the table, he lays on it the Cross; and, taking the censer, he censes the water crosswise and begins as is customary:*

When the Sanctification of Waters will be performed outside the church, such as in a home, a cemetery, at a well, a lake, etc., a special table is prepared there; if in a home, the table prepared for it is set before the Icons.

When the Sanctification of Waters will be performed together with a Cross-Procession, such as at the Blessing of Waters on August 1, then the Priest, vested in Epitrachelion and Phelonion, censes the Cross lying on the Holy Table three times. After this, having given up the censer, he takes up the Cross and, holding it upon his head, exits through the Royal Gates. Before him goes the Deacon (if there be one) with a candlestick, and before them two candlebearers; and before all of them go two carrying banners, one of whom also carries the Gospel Book. (If there be more than one Priest, the Gospel Book is carried by one of the Priests.) In this order they go to where the water is. Having arrived at the place, the Priest takes the Cross from his head, makes the Sign of the Cross with it over the people from four sides, and places the Cross on the table prepared for it. But if the water be in a vessel, the Cross is set on the edge of it.

Blessed is our God, always, now and ever, and unto the ages of ages.

Then: Amen. O Heavenly King....Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom...Lord, have mercy. *(12 times)* Glory...Come, let us worship...*(thrice)*.

Psalm 142(3)

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness, and enter not into judgment with Thy servant, for, in Thy sight, no man living shall be justified. For the enemy has persecuted my soul; he has humbled my life down to the ground; he has made me to sit down in darkness like those long dead. My spirit, then, is overwhelmed within me; my heart within me is troubled. I remembered the days of old, I meditated on all Thy works, I mused on that which Thy hands have fashioned. I stretched forth my hands unto Thee; my soul thirsted after Thee like a waterless land. Hear me speedily, O Lord; my spirit has failed. Turn not Thy face from me, lest I be like them that go down into the pit. Make me to hear Thy mercy in the morning, for in Thee have I hoped; show me the way, O Lord, wherein I should walk, for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord, for unto Thee have I fled. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of righteousness. For Thy name's sake, O Lord, Thou shalt give me life. In Thy righteousness; Thou shalt bring my soul out of tribulation, and in Thy mercy Thou shalt cut off mine enemies, and destroy all them that afflict my soul, for I am Thy servant.

Glory...now and ever...Alleluia...*(thrice)*.

Then God is the Lord..., **TONE 4***:*

Deacon: God is the Lord and has revealed Himself unto us. Blessed is he that comes in the name of the Lord.

(Immediately) O give thanks unto the Lord, for He is good, for His mercy endures forever.

Choir: *(After each)* God is the Lord and has revealed Himself unto us. Blessed is He that comes in the name of the Lord.

Surrounding me, they compassed me about, but by the name of the Lord, I withstood them.

I shall not die, but live; and I shall declare the works of the Lord.

The stone which the builders rejected, the same has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes.

And the following Troparia, **TONE 4**:

Let us who are lowly and sinful, now diligently run to the Theotokos, and, falling down, cry out in repentance from the depths of our souls: Help us, O Sovereign Lady, as thou hast compassion on us. Make haste, for we perish because of the multitude of transgressions; turn not thy servants empty away, for we have thee as our only hope. *(twice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Never shall we who are unworthy, cease to proclaim thy mighty acts, O Theotokos. For if thou didst not stand for us, praying for us, who would deliver us from such great misfortunes? Who would have preserved us free unto this day? We will not forsake thee, O Sovereign Lady, for thou ever savest thy servants from every cruel thing.

Then:

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; *my* humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

Then we sing these Troparia, **TONE 6**:

O Virgin who didst receive from the angel *the salutation* "Rejoice", and gavest birth unto thine own Creator, save them that magnify thee.

The first Troparion is sung twice.

We sing the praises of thy Son, O Theotokos, and we cry out: O Most-pure Sovereign Lady, deliver thy servants from every misfortune.

Thou art the praise of kings, prophets, apostles, and martyrs, and the Mediatress of the world, O All-undefiled One.

Every tongue of the Orthodox praise, bless and glorify thy most-pure birthgiving, O Mary, Bride of God.

Grant unto me who am unworthy, O Christ, forgiveness of debts, I beseech Thee, through the prayers of her that bore Thee, as Thou art compassionate.

I have set my hope on thee, O Theotokos. By thy prayers grant me remission of iniquities.

Give life unto me, O thou that gavest birth to the Lifegiver and Savior. Save me by thy prayers, O blessed Hope of our souls.

O all-undefiled Virgin, who didst conceive in thy womb the Creator of all, by thy prayers save our souls.

O Theotokos praised by all, who by a word didst, beyond words, bring forth the Word, beseech Him to save our souls.

By thy prayers, O Sovereign Lady, incline thy Son and Judge to be merciful unto me who am more sinful than any man.

As is meet we cry out to thee, "Rejoice, O Theotokos, pure Ever-Virgin!", praying that we may be saved by thy prayers.

Deliver me from fire eternal, and the torments that await me, O Mother of God, that I may call thee "blessed".

Despise not the supplications of thy servants, we beseech thee, O all-hymned Sovereign Lady, that we may be delivered from every assault.

Free us from afflictions and every sickness and misfortune, who make haste unto thy sacred protection.

Strange was the wonder shown in thee, O Mother of God, for the Creator of all things, and our God, was born of thee according to our likeness.

Thy temple, O Theotokos, is shown to be free medicine without price for sicknesses, and the consolation for afflicted souls.

O Most-holy Theotokos, who gavest birth to the Savior, save thy servants from misfortunes and every other necessity.

Deliver thy servants from every threat approaching them, O Most-holy Sovereign Lady, and from every spiritual and bodily harm.

Through thy prayers, O Virgin Theotokos, save all that run unto thee, and deliver them from every necessity and affliction.

Who runs to thy temple, O Most-pure Theotokos, and receives not quick healing, both of soul and body?

O Compassionate One Who art entreated by all the Saints and the celestial Ranks, cleanse me through her that bore Thee.

Spare, O Savior, the souls of our brethren who have died in hope of life, and loose and remit their iniquities.

Rejoice, O Virgin Bride of God, Mercy Seat of the world! Rejoice, Pot of divine Manna and golden Candlestick of the Light.

We hymn Thee, one God in Trinity, crying out the thrice-holy song, praying that we may receive salvation.

Glory to the Father, and to the Son, and to the Holy Spirit:

O Virgin who didst bear the Savior and Lord and Master of the world: Beseech Him to save our souls.

Now and ever, and unto the ages of ages. Amen.

Rejoice, O Mountain! Rejoice, O Bush! Rejoice, O Ladder! Rejoice, O divine Table! Rejoice, O Sovereign Lady, thou Help of all!

Through the prayers of Thy Most-pure Mother, O Merciful One, and of all Thy Saints, grant Thy mercies to Thy people.

Through the prayers of the glorious Archangels and Angels, and of celestial Ranks, preserve well Thy servants, O Savior.

Through the prayers of Thine honorable and glorious Prophet, Forerunner and Baptist, preserve Thy servants, O Christ, my Savior.

Through the prayers of the glorious Apostles and Martyrs, and of all Thy Saints, grant Thy mercy unto Thy people.

Through the prayers of the glorious Unmercenaries, O Theotokos, preserve thy servants, as the Mediatress and Confirmation of the world.

Glory to the Father, and to the Son, and to the Holy Spirit:

Let us glorify the Father, and the Son, and the Holy Spirit, saying: "O Holy Trinity, save our souls".

Now and ever, and unto the ages of ages. Amen.

O Virgin, who didst conceive ineffably in the latter times, and didst bear thy Creator, save them that magnify thee.

Then:

O Blessed Theotokos, open the doors of compassion to us whose hope is in thee, that we may not perish, but be delivered from adversity through thee. For thou are the salvation of the Christian people.

Then:

Deacon: Let us pray to the Lord.

Priest: For holy art Thou, O our God, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the following Troparia, **TONE 6***:*

The time that sanctifies all men now draws near, and the righteous Judge awaits us. But turn thyself, O soul, to repentance, and as the Harlot cry out with tears: "O Lord, have mercy on me".

O Christ, the Fountain, Who bedewest with the waters of healing, today in the all-honorable temple of the Virgin, through the sprin-

kling of Thy blessing, banish the infirmities of the sick, O Physician of our souls and bodies.

As a Virgin who knewest not wedlock, thou gavest birth, yet didst remain a Virgin, O Mother without bridegroom, O Mary Theotokos. Entreat Christ, our God, that He save us.

O Most-holy Virgin Theotokos, direct the works of our hands, and entreat pardon for our sins, as we sing the Angelic Song:

Holy God! Holy Mighty! Holy Immortal! Have mercy on us! *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Holy Immortal! Have mercy on us.

Holy God! Holy Mighty! Holy Immortal! Have mercy on us!

And when the Trisagion has been sung in the usual manner, the Deacon says:

Let us attend.

Priest: Peace be unto all.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: The Prokeimenon in the Third Tone:

(Prokeimenon, **TONE 3**:)

The Lord is my Light and my Savior; Whom, then, shall I fear? *(26:1)*

Choir: The Lord is my Light and my Savior; Whom, then, shall I fear?

Reader: **Vs.** The Lord is the Defender of my life; of whom, then, shall I be afraid? *(26:1)*

Choir: The Lord is my Light and my Savior; Whom, then, shall I fear?

Reader: The Lord is my Light and my Savior.

Choir: Whom, then, shall I fear?

Deacon: Wisdom.

Reader: The Reading from the Epistle of the Holy Apostle Paul to the Hebrews.

Deacon: Let us attend.

The Reader reads the Lesson from the Apostol:

The Epistle to the Hebrews (*Pericope 306—Heb. 2:11-18*):

Brethren: Both He that sanctifieth and they who are sanctified are all of One, for which cause He is not ashamed to call them brethren, saying, "I will declare Thy name unto My brethren; in the midst of the church will I sing praise unto Thee." And again, "I will put My truth in Him." And again, "Behold I and the children whom God has given Me." Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took on part of the same, that through death He might destroy him that had the power of death—that is, the devil—and deliver them who, through fear of

death, were all their lifetime subject to bondage. For it was not the angels that He took to Himself, but He took on Himself the seed of Abraham. Therefore in all things it was necessary to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, in which to cleanse the sins of the people. For in that He Himself has suffered, being tempted, He is able to help those who are tempted.

Priest: Peace be unto you.

Reader: And to your spirit.

Priest: Wisdom.

Reader: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 6**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** My heart has poured forth a good word. (44:2)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** I speak of my works to the king. *(44:2)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to John (*Pericope 14—John 5:1-4*):

At that time, Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep *market* a pool, which is called in Hebrew "Bethesda", having five *porticoes*. In these lay a great multitude of afflicted—blind, lame, withered—waiting for the moving of the water. For an Angel of the Lord went down at a certain season into the pool and troubled the water. Whosoever then was first to step in after the troubling of the water, was made healthy of whatsoever affliction he had.

Choir: Glory to Thee, O our God, glory to Thee.

Then the Deacon says this Litany:

In peace let us pray to the Lord.

Choir: Lord, have mercy *(after each petition)*.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

That this water may be sanctified by the power, operation and descent of the Holy Spirit, let us pray to the Lord.

That there may come upon this water the purifying operation of the supersubstantial Trinity, let us pray to the Lord.

That this water may be to the healing of soul and body, and to the banishing of every adverse power, let us pray to the Lord.

That the Lord God may send down the blessing of Jordan, and sanctify this water, let us pray to the Lord.

For all them that need help and protection from God, let u pray to the Lord.

That we may be illumined by the illumination of understanding by the Consubstantial Trinity, let us pray to the Lord.

That the Lord God may show us to be sons and heirs of His Kingdom, through partaking of this water, and through the sprinkling therewith, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Exclamation:

Priest: For unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then this Prayer:

O Lord our God, great in counsel and wondrous in deeds, Maker of all creation, Who keepest Thy covenant and Thy mercy toward them that love Thee and keep Thy commandments, Who acceptest the compunctionate tears of all them that are in need; (for this cause Thou didst come in the form of a servant, not terrifying us with phantoms, but granting true bodily

healing, and saying, "Behold, thou art made whole; sin no more." And, with clay, Thou didst restore the eyes *of the blind man*, and didst command *them* to be washed, and by a word didst make *him* to abide in the light, O Thou that dost agitate the waves of adverse passions, and driest up the salt sea of this life, and subduest the waves of sensual desires heavy to bear): Do Thou Thyself, O King and Lover of Mankind, Who hast granted us to be clothed with a snow-white robe by water and the Spirit, by the partaking of this water, and being sprinkled therewith, send down upon us Thy blessing, which washes away the filth of the passions. Yea, we beseech Thee to visit our infirmities, O Good One, and to heal our spiritual and bodily weaknesses by Thy mercy: through the prayers of our Most-pure, Most-blessed and Sovereign Lady, the Theotokos and Ever-Virgin Mary; by the power of the precious and lifegiving Cross; through the intercession of the honorable Bodiless Powers of Heaven; of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and Godbearing Fathers; of our Fathers among the Saints the great Hierarchs and Ecumenical Teachers, Basil the Great, Gregory the Theologian and John Chrysostom; of our Fathers among the Saints, Athanasius and Cyril, Patriarchs of Alexandria; of our Father among the Saints, Spyridon, Wonderworker of Tremithus; of our Father among the Saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia; [of our Fathers among the Saints, Cyril and Methodius, Evangelizers of the Slavs; of the Holy Great Prince Vladimir, Equal-to-the-Apostles; of our Fathers among the Saints, the Wonderworkers of All Russia, Michael, Peter, Alexis, Jonah, Philip and Hermogenes; Tikhon of Zadonsk and Theodosius of Chernigov; of our Fathers among the Saints: Sava, Archbishop of Serbia, and Clement, Enlightener of the Bulgarians; Callinicus of Cernica and Nectarios of Aegina; and Nicholai of Zhicha, who labored in America; of our Father among the Saints, Innocent, Evangelizer of Alaska, and Apostle to America; of the holy Hieromartyr and Confessor, Tikhon, Patriarch of Moscow and Enlightener of North America;] of the holy and glorious Greatmartyr George the Victorious; of the holy and glorious Greatmartyr Demetrius the Myrrhgusher; [of the holy and right-victorious Martyrs Cosmas of Aetolia and Nicodemus of Elbassan; Juvenaly of Iliamna and Peter the Aleut; and the Priestmartyrs John and Alexander;

of our venerable and Godbearing Fathers: Anthony and Theodosius of the Caves in Kiev, Sergius of Radonezh and Seraphim of Sarov, Wonderworkers; Job, Wonderworker of Pochaev and John of Rila; of our venerable and Godbearing Father, Herman of Alaska; of the holy Righteous Philoftheia of Thrace, Protectress of Romania; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia of Petersburg; of the holy Righteous Alexis of Wilkes-Barre and Jacob of Alaska;] of the holy and righteous Ancestors of God Joachim and Anna; of the holy glorious and wonderworking Unmercenaries, Cosmas and Damian, Cyrus and John, Panteleimon and Hermalaeus, Sampson and Diomedes, Mocius and Anicetus, Thallaleus and Tryphon; of Saint(s), *N.*, whose memory we celebrate today; and of all Thy Saints.

Save, O Lord, and have mercy on our Metropolitan, *N.*, on our Bishop [*or* Archbishop], *N.*, granting them health of soul and body; and be merciful in all things to this Christian community which is laboring for Thee. Remember, O Lord, every episcopacy of the Orthodox, rightly dividing the word of Thy truth, and every priestly and monastic order, and their salvation.

Remember, O Lord, the President of our country, all civil authorities, and the armed forces, everywhere.

Remember, O Lord, them that hate us and them that love us, our ministering brethren, the people here present and them that for a blessed cause are absent and have empowered us who are unworthy to pray for them.

Remember, O Lord, our brethren that are in bonds and afflictions, and have mercy upon them according to Thy great mercy, delivering them from every need.

For Thou art the Fountain of healing, O Christ our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads to the Lord.

Choir: To Thee, O Lord.

And the Priest says this Prayer, secretly:

Incline Thine ear and hearken unto us, O Lord Who didst will to be baptized in the Jordan and didst sanctify the waters. And do Thou bless us all who, through the inclining of our necks, signify our servitude; and count us worthy to be filled with Thy sanctification through the parking of this water. And may it be unto us, O Lord, for the health of soul and body.

Exclamation:

For Thou art our sanctification and to Thee do we send up glory, thanksgiving and worship, together with Thy Father Who is without beginning, and Thine All-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then, taking up the honorable Cross, he blesses the water thrice, dipping it and raising it perpendicularly, singing the following Troparion, **TONE 1**, *thrice:*

O Lord, save Thy people, and bless Thine inheritance. Grant victories to the Orthodox Christians, over their adversaries. And by virtue of Thy Cross, preserve Thy habitation.

In practice, each time the Troparion is sung he signs the water three times in crosswise form, lowering the bottom half of the Cross into the water and moving it in a straight line, first to the left and then to the right, while holding it with both hands by the crossbars. According to another practice, the water is signed once for each singing of the Troparion.

And after this, the Choir *sings this Troparion,* **TONE 2**:

Make us worthy of thy gifts, O Theotokos Virgin, disregarding our iniquities, and granting healings unto them that in faith receive thy blessing, O Most-pure One.

Then the Priest kisses the precious Cross, as also do all the people, and he sprinkles all with the sanctified Water; and the Altar, and the whole church. And the people sing the following Troparia, **TONE 4**:

Having a fountain of healings, O Holy Unmercenaries, grant healing unto them that are in need, for you have been counted worthy of most-excellent gifts from the ever-flowing Fountain of our Savior. For the Lord says unto you, as unto fellow emulators of the Apostles: "Behold, I have given you power over unclean spirits, that you may drive them out and heal every sickness and every wound." Therefore, having abode well in His commandments, freely you received, freely you give, healing the sufferings of our souls and bodies.

Look upon the supplications of thy servants, O All-pure One, quelling the cruel things rising against us and transforming all our afflictions, for we have thee alone as a sure and faithful confirmation. And we have gained thy mediation that we may not be put to shame, O Sovereign Lady, who call upon thee. Strive earnestly for the petitions of them that in faith cry out to thee: Rejoice, O Sovereign Lady, thou Help of all, the Joy and Protection and Salvation of our souls.

Accept the prayers of thy servants, O Sovereign Lady, and deliver us from every necessity and sorrow.

And after the sprinkling, this Litany:

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice)*

Deacon: Again we pray that this city (*or* town) and this holy temple (*if a monastery:* habitation), and every city and land be preserved from famine, pestilence, earthquake, flood, fire, the sword, the invasion of aliens, and civil war; that our good God Who lovest mankind may be gracious and favorable, that He may turn away all the wrath stirred up against us, and deliver us from His righteous chastisement which hangs over us, and have mercy on us.

Choir: Lord, have mercy. *(40 times)*

And the Priest exclaims:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Let us bow our heads to the Lord.

Choir: To Thee, O Lord.

And the Priest reads this Prayer in a loud voice:

O Most-merciful Master, Lord Jesus Christ our God, through the prayers of our Most-pure Sovereign Lady, the Theotokos and Ever-Virgin Mary; by the power of the precious and life-giving Cross; through the intercession of the honorable Bodiless Powers of Heaven; of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and Godbearing Fathers; of our Fathers among the Saints the great Hierarchs and Ecumenical Teachers, Basil the Great, Gregory the Theologian and John Chrysostom; of our Father among the Saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia; [of our Fathers among the Saints, Cyril and Methodius, Evangelizers of the Slavs; of the Holy Great Prince Vladimir, Equal-to-the-Apostles; of our Fathers among the Saints, the Wonderworkers of All Russia, Michael, Peter, Alexis, Jonah, Philip and Hermogenes; Tikhon of Zadonsk and Theodosius of Chernigov; of our Fathers among the Saints: Sava, Archbishop of Serbia, and Clement, Enlightener of the Bulgarians; Callinicus of Cernica and Nectarios of Aegina; and Nicholai of Zhicha, who labored in America; of our Father among the Saints, Innocent, Evangelizer of Alaska, and Apostle to America; of the holy Hieromartyr and Confessor, Tikhon, Patriarch of Moscow and Enlightener of North America; of the holy and right-victorious Martyrs Cosmas of Aetolia and Nicodemus of Elbassan; Juvenaly of Iliamna and Peter the Aleut; and the Priestmartyrs John and Alexander; of our venerable and Godbearing Fathers: Anthony and Theodosius of the Caves in Kiev, Sergius of Radonezh and Seraphim of Sarov, Wonderworkers; Job, Wonderworker of Pochaev and John of Rila; of our venerable and Godbearing Father, Herman of Alaska; of the holy Righteous Philoftheia of Thrace, Protectress of Romania; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia of Petersburg; of the holy Righteous Alexis of Wilkes-Barre and Jacob of Alaska;] of the holy and righteous Ancestors of God Joachim and Anna; of

Saint(s), *N.*, *(patron Saint(s) of the church or monastery)*; and of all Thy Saints, make our prayer acceptable unto Thee. Grant unto us remission of our transgressions; cover us with the shelter of Thy wings; remove far from us every enemy and adversary; give peace to our life. O Lord, have mercy upon us, and upon Thy world, and save our souls, as Thou art good and the Lover of Mankind.

Choir: Amen.

And the Dismissal.

In the ***Trebnik*** of Met. Peter Mogila, the following Dismissal is appointed:

If it be August 1: May Christ, our True God, through the prayers of His Most-pure Mother, by the power of the precious and lifegiving Cross; [of the Seven Holy Maccabean Martyrs, of their teacher Eleazar, and of their mother, Solomonia]; and of all the Saints, have mercy upon us and save us, for He is Good and the Lover of Mankind.

If it be another day, the reference to the Maccabean Martyrs within the brackets is omitted and the following phrase inserted: of Saint(s), *N. (patron Saint(s) of the church or monastery)*; of Saint(s), *N. (of the Day)*; and of all the Saints....

47.

THE ORDER

OF THE GREAT SANCTIFICATION OF WATERS OF HOLY THEOPHANY

Preparatory Notes

According to the ***Typikon***, the Great Sanctification of Waters sometimes is performed at the end of Divine Liturgy, after the Prayer Before the Ambon, and sometimes at the end of Vespers, after the Litany, "Let us complete our evening prayer...." It is performed at the end of the Divine Liturgy on the day of Theophany itself, and on the Eve of Theophany, when the Eve will be on any weekday except Saturday or Sunday. If the Eve of Theophany will be on Saturday or Sunday, then the Great Sanctification will be at the end of Vespers. On the Eve it is performed in the Baptismal font in the Narthex. On the Day of Theophany itself, it is performed outside the church, at a body of water (or at a specially prepared font), in the form of a festive Cross-Procession ("walking to the Jordan"). (If this not be feasible, as is often the case, the Great Sanctification is performed in the church itself.)

When the Sanctification of Waters will be performed together with a Cross-Procession, then the Priest, vested in Epitrachelion and Phelonion, censes the Cross lying on the Holy Table three times. After this, having given up the censer, he takes up the Cross and, holding it upon his head, exits through the Royal Gates. Before him goes the Deacon (if there be one) with a candlestick, and before them two candlebearers; and before all of them go two carrying banners, one of whom also carries the Gospel Book. (If there be more than one Priest, the Gospel Book is carried by one of the Priests.) In this order they go to where the water is. Having arrived at the place, the Priest takes the Cross from his head, makes the Sign of the Cross with it over the people from four sides, and places the Cross on the table prepared for it. But if the water be in a vessel, the Cross is set on the edge of it.

A small table is prepared as at the *Lesser Sanctification of Waters*.

After the Priest has said the Prayer Before the Ambon, we all go to the Baptismal font (or the place where the Sanctification will be performed), *the candlebearers going in front, and after then the Deacon and Priest with the Gospel Book, Censer* (and Cross), *while the brethren sing the following Troparia,* **TONE 8**:

The voice of the Lord upon the waters cries out, saying: "Come, receive all of you the Spirit of wisdom, the Spirit of understanding, the Spirit of the fear of God, of Christ Who is made manifest." *(thrice)*

Today the nature of the waters is sanctified, and the Jordan is divided, and turns back the streams of its own waters, beholding the Master baptized. *(twice)*

As a man Thou didst come to the river, O Christ the King, hastening to receive the baptism of a servant, O Good One, at the hand of the Forerunner, because of our sins, O Lover of Mankind. *(twice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

(SAME TONE) Taking the form of a servant, O Lord, Thou didst come to the voice crying in the wilderness, "Prepare the way of the Lord", asking for baptism, O Thou Who knowest not sin. The waters saw Thee and were afraid. The Forerunner began to tremble and cried out, saying: "How shall the lamp illumine the Light? How shall the servant lay hands upon the Master? Sanctify me and the waters, O Savior, Who takest away the sins of the world."

And immediately, standing by the baptismal font, the Deacon says:

Wisdom.

Reader: The Reading from the Prophecy of Isaiah.

Deacon: Let us attend.

Reader: *(Isaiah 35:1-10)*

Thus says the Lord: Let the thirsty desert be glad, let the wilderness rejoice and blossom like a lily, and let them sprout and be exceedingly glad. And let the wilderness of Jordan rejoice, for the glory of Lebanon shall be given unto it, and the honor of Carmel; and My people shall see the glory of the Lord and the majesty of God. You weak hands, be strengthened, and be comforted, you feeble knees; and say unto them that are fainthearted in intention: Be strong, and fear not! Behold, our God will render judgment, He will come and save us! Then shall the eyes of the blind be opened, and the ears of the deaf shall hear. Then shall the lame leap as a stag, and the tongues of them that stutter shall be clear; for in the desert shall water burst forth, and forests in a thirsty land. And waterless lands shall become pools, and in the thirsty land shall be a fountain of water. The joy of birds shall be there, the habitations of *owls*, reeds and marshes. A pure way shall be there, and it shall be called a holy way; and the unclean shall not pass by there, neither shall an unclean way be there. But they that were dispersed shall walk on it; and they shall not lose their way. And no lion shall be there, nor shall any evil beast enter there, or be found there; but the redeemed and chosen of the Lord shall walk therein. And they shall return and come to Sion with joy and gladness; and eternal joy shall be upon their heads. Praise and joy and gladness shall seize them; sickness, sorrow and sighing shall flee away.

Deacon: Wisdom.

Reader: The Reading from the Prophecy of Isaiah.

Deacon: Let us attend.

Reader: *(Isaiah 55:1-13)*

Thus says the Lord: You that thirst, go to the water, and as many as have no money, come and buy; and eat and drink, wine and fat without

money and without price. Why do you spend money for that which is not bread, and labor for that which satisfies not? Hearken unto Me and eat that which is good, and let your soul delight in good things. Incline your ears, and follow in My ways; hearken unto Me, and your soul shall live amidst good things; and I will promise you an everlasting covenant, even faithful things befitting David. Behold, I have given him to be a witness unto the nations; a prince and a commander unto the nations. *Behold, nations which knew thee not shall call upon thee; and peoples that knew thee not shall flee unto thee, because of the Lord thy God, the Holy One of Israel, for I have glorified thee.

Seek God, and when you have found Him, call upon Him. And when He shall draw near unto you, let the ungodly depart from his ways, and the lawless man from his counsels; and return unto the Lord your God, and you shall be pitied, for He shall abundantly pardon your sins.

For My counsels are not as your counsels, neither are your ways My ways, says the Lord. For as the heaven stands far from the earth, so stands My way from your ways, and your thoughts from My thoughts. For as the rain or the snow comes down from heaven, and returns not there, until it waters the earth, and it brings forth and sprouts, and gives seed to the sower, and bread for food, so shall My word be, whatever shall proceed out of my mouth. And it shall not return to Me empty until it has accomplished all that I have purposed; and it will assist My ways, and My commandments. For you shall go forth with joy and be taught with gladness; for the mountains and the hills shall skip, expecting you with joy; and all the trees of the field shall clap with their branches. And instead of the bramble shall come up the cypress; and instead of the nettle shall come up the myrtle. And it shall be to the Lord for a name, and for an eternal sign; and it shall not fail.

---

*This verse prophetically refers to Christ; hence "thee".

Deacon: Wisdom.

Reader: The Reading from the Prophecy of Isaiah.

Deacon: Let us attend.

Reader: *(Isaiah 12:3-6)*

Thus says the Lord: You shall draw water with joy out of the wells of salvation. And thou shalt say in that day: Give praise unto the Lord, and call upon His name; declare His glory unto the nations, make mention that His name is exalted. Sing the name of the Lord, for He has done excellent things; declare these things in all the earth. Rejoice, and be exceedingly glad, you that dwell in Sion, for the Holy One of Israel is exalted in the midst thereof!

Deacon: Wisdom.

Reader: The Prokeimenon in the Third Tone:

(Prokeimenon, **TONE 3**:)

The Lord is my Light and my Savior; Whom, then, shall I fear? *(26:1)*

Choir: The Lord is my Light and my Savior; Whom, then, shall I fear?

Reader: **Vs.** The Lord is the Defender of my life; of whom, then, shall I be afraid? *(26:1)*

Choir: The Lord is my Light and my Savior; Whom, then, shall I fear?

Reader: The Lord is my Light and my Savior.

Choir: Whom, then, shall I fear?

Deacon: Wisdom.

Reader: The Reading from the First Epistle of the Holy Apostle Paul to the Corinthians.

Deacon: Let us attend.

The Reader reads the Lesson from the Apostol:

The Epistle to the Corinthians (*Pericope 143 from ctr—I Cor. 10:1-4*):

Brethren, I would not that you should be ignorant of how all of our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea. And all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

Deacon: Wisdom.

Reader: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 4**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** The voice of the Lord is upon the waters; the God of glory has thundered, the Lord is upon the many waters. *(28:3)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Mark.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to Mark (*Pericope 2—Mark 1:9-11*):

At that time, Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. And immediately coming up out of the water, He saw the heavens parted, and the Spirit, as a dove, descending upon Him. And there came a voice from Heaven, "Thou art My beloved Son, in whom I am well pleased."

Choir: Glory to Thee, O our God, glory to Thee.

Then the Deacon says this Litany:

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

That this water may be sanctified by the power, operation and descent of the Holy Spirit, let us pray to the Lord.

That there may come upon this water the purifying operation of the supersubstantial Trinity, let us pray to the Lord.

That there may be granted unto them the grace of redemption, the blessing of Jordan, by the power, operation and descent of the Holy Spirit, let us pray to the Lord.

That satan may quickly be crushed under our feet, and that every evil counsel directed against us may be brought to ruin, let us pray to the Lord.

That the Lord God may deliver us from every attack and temptation of the adversary, and count us worthy of the good things that are promised, let us pray to the Lord.

That we may be illumined with the illumination of understanding and piety, through the descent of the Holy Spirit, let us pray to the Lord.

That the Lord God will send down the blessing of Jordan, and sanctify these waters, let us pray to the Lord.

That this water may be a gift of sanctification, and a deliverance from sins, for the healing of soul and body, and for every good purpose, let us pray to the Lord.

That this water may spring up unto life eternal, let us pray to the Lord.

That it may be shown to be the averting of every snare of enemies, visible and invisible, let us pray to the Lord.

For them that draw of it and take of it for the sanctification of their homes, let us pray to the Lord.

That it may be to the cleansing of soul and body of all that with faith draw and partake of it, let us pray to the Lord.

That we may be counted worthy to be filled with sanctification through the partaking of these waters, by the invisible manifestation of the Holy Spirit, let us pray to the Lord.

That the Lord God may hearken unto the voice of supplication of us sinners, and have mercy upon us, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And while the Deacon is saying these, the Priest says this Prayer to himself, secretly:

If there be no Deacon, the Priest reads the Prayer, including "Amen", secretly after the Litany.

O Lord Jesus Christ, the Only-begotten Son, Who art in the bosom of the Father, O True God, Fountain of life and immortality, O Light from light, that camest into the world to enlighten it: Do Thou illumine our mind by Thy Holy Spirit, and accept us who are offering majesty and thanksgiving unto Thee for Thy wondrous and mighty works which are from the ages, and for Thy saving Providence in these latter ages, in which Thou hast clothed Thyself in our weak and poor substance, and, condescending to the estate of a servant, Who art King of all, didst furthermore suffer to be baptized in Jordan by the hand of a servant, that Thou, O Sinless One, having sanctified the nature of water, mightest lead us unto regeneration by water and the Spirit, and restore us to our first freedom. Celebrating the memory of this Divine Mystery, we pray Thee, O Master, the Lover of Mankind: Sprinkle upon us, Thine unworthy servants, according to Thy divine promise, pure water, the gift of Thy deep compassion, that the prayer of us sinners over this water may be acceptable through Thy grace, and that through it Thy blessing may be granted unto us and unto all Thy faithful people, to the glory of Thy holy and adorable Name. For unto Thee is due all glory, honor and

worship, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

And he says to himself, "Amen".

And when the Deacon has finished the Litany, the Priest begins this Prayer with a loud voice:

Great art Thou, O Lord, and wondrous are Thy works; and no word shall be sufficient to hymn Thy wonders. (*thrice*)

For Thou, by Thy will, from nothingness hast brought all things into being, by Thy might Thou upholdest creation, and by Thy providence Thou orderest the world. From four elements Thou hast formed creation; Thou hast crowned the course of the year with four seasons. All the rational powers tremble before Thee. The sun hymns Thee. The moon glorifies Thee. The stars meet together before Thee. The light hearkens unto Thee. The deeps shudder before Thee. The springs of water serve Thee. Thou hast stretched out the heaven as a curtain. Thou hast established the earth upon the waters. Thou hast bounded the sea with sand. Thou hast spilled out the air for breathing. The Angelic Powers serve Thee. The choirs of Archangels worship Thee. The many-eyed Cherubim and the six-winged Seraphim, standing and flying round about, cover themselves with fear at Thine unapproachable glory. For Thou, who art God inexpressible, unoriginate, and ineffable, didst come down upon earth, taking the form of a servant, being made in the likeness of man. For Thou, O Master, for the sake of Thy tender mercy, couldest not endure to behold the race of man tormented by the devil; but Thou didst come and save us. We confess Thy grace. We proclaim Thy mercy. We conceal not Thy benevolent acts. Thou hast liberated the nature of our race. Thou didst sanctify the Virginal womb by Thy nativity. All creation sings the praises of Thee who hast manifested Thyself. For Thou, O our God, hast revealed Thyself upon earth, and hast dwelt among men. Thou didst sanctify the streams of Jordan, sending down from heaven Thy Holy Spirit, and didst crush the heads of the dragons that lurked therein.

Then the Priest says the following thrice, blessing the water with his hand at each repetition:

Do Thou Thyself, O King, the Lover of mankind, come now through the descent of Thy Holy Spirit, and sanctify this water.

And give it the grace of redemption, the blessing of Jordan. Make it a fountain of incorruption, a gift of sanctification, a loosing of sins, a healing of sicknesses, a destruction of demons, unapproachable by hostile powers, filled with angelic might, that all them that draw and partake of it may have it for the cleansing of souls and bodies, for the healing of sufferings, for the sanctification of homes, and for every useful purpose. For Thou art our God, Who through water and the Spirit hast renewed our nature grown old through sin. Thou art our God, Who through water didst drown sin in the days of Noah. Thou art our God, Who through the sea, by Moses, didst free the Hebrew race from the slavery of Pharaoh. Thou art our God, Who didst cleave the rock in the Wilderness, and it gushed forth waters and poured out streams, and satisfied Thy thirsty people. Thou art our God, Who through water and fire, by Elijah, didst convert Israel from the delusion of Ba'al.

And do Thou Thyself, O Master, sanctify now this water by Thy Holy Spirit. *(thrice)*

And grant unto all them that touch it, and partake of it, and anoint themselves with it, sanctification, health, cleansing and blessing.

Save, O Lord, and be merciful unto our Metropolitan, *N.*, our Bishop [*or* Archbishop], *N.*, the Priests, Priestmonks, the Deaconate in Christ, all the clergy and people her present, together with our brethren who are absent for just cause.

Save, O Lord, our faithful rulers.

And preserve them under Thy protection in peace, and subdue under them every enemy and adversary, granting all their petitions which are for

salvation and life eternal, that by the elements, by men and angels, by things visible and invisible, Thy Most-holy Name may be glorified, with the Father and the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, says this Prayer:

Incline Thine ear, O Lord, and hearken unto us, Who didst will to be baptized in the Jordan, and didst sanctify the waters. And bless all of us who, through the bending of our necks, signify our servitude. And count us worthy to be filled with Thy sanctification by partaking of this water. And may it be to us, O Lord, for the healing of soul and body.

Exclamation:

For Thou art our sanctification, and unto Thee do we send up glory, thanksgiving and worship, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately, blessing the water in crosswise form with the Precious Cross, he dips it perpendicularly, sinking it in the water and raising it, holding it by the crossbars *with both hands, and singing this Troparion,* **TONE 1**:

When Thou, O Lord, wast baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness to Thee, and called Thee His Beloved Son. And the Spirit, in the form of a dove, confirmed the truthfulness of His word. O Christ our God, Who hast revealed Thyself, and hast enlightened the world: Glory to Thee!

And the same is sung by the Choir. Again, a second time, in like manner the Priest signs the water; and likewise a third time. Each time the Priest signs the water, the Choir sings the Troparion a second and a third time. Then the Priest takes some of the sanctified water in a bowl, and turns to face the west. He holds the Cross in his left hand and the sprinkler (an aspergillus or branch of basil) in his right hand. Then all approach and kiss the Precious Cross, and the Priest signs each in the face with the sanctified water. (If there be other clergy, they come forward first, according to rank; and after them the members of the monastic community, according to rank, if it be a monastery; and after them the faithful.*) And the Troparion is sung many times, until everyone has been sanctified by the sprinkling of the water. And immediately all go into the temple, singing, in* **TONE 6***:*

Let us sing, O Faithful, the greatness of God's dispensation for us, for He Who became a man for our transgressions, and Who alone is pure and incorrupt, was cleansed in the Jordan for our cleansing, that He might sanctify me and the waters, and crush the heads of the serpents in the water. Let us draw water in gladness, O brethren, for unto them that draw water in faith, the grace of the Spirit is invisibly given by Christ, the God and Savior of our souls.

Then:

Blessed be the Name of the Lord, henceforth and forevermore. *(thrice)*

Psalm 33(4)

I will bless the Lord at all times; His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my troubles. Draw nigh unto Him, and be enlightened, and your faces shall not be put to shame. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord will encamp around them that fear Him, and will deliver them.

O taste and see that the Lord is good; blessed is the man that hopes in Him. O fear the Lord, all you His saints; for there is no want for them that fear Him. The rich have become poor and have hungered; but they that seek the Lord shall lack no good thing.

Come, O children, hearken unto me; I will teach you the fear of the Lord. Who is the man that desires life, who loves to see days that are good? Keep thy tongue from evil, and thy lips that they not speak deceit. Turn away from evil, and do good; seek peace, and pursue it.

The eyes of the Lord are upon the righteous, and His ears unto their supplication. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their troubles. The Lord is nigh unto them that are broken in heart, and will save them that are humble in spirit.

Many are the afflictions of the righteous, and out of them all shall the Lord deliver them. The Lord keeps all of their bones; not one of them shall be broken. The death of sinners is cruel, and they that hate the righteous shall do wrong. The Lord will redeem the soul of His servants, and none of them shall do wrong that hope in Him.

And first having drunk of the sanctified water, everyone receives the Antidoron from the Priest. And he makes the Full Dismissal:

May He Who deigned to be baptized by John in the Jordan for our salvation, Christ our True God, through the prayers of His Most-pure

Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

VIII. THE MONASTIC TONSURE

48.

THE ORDER OF CLOTHING IN RIASA AND KAMILAVKA (I)

This Order is taken from the ***Trebnik (Book of Needs)*** published in Kiev, at the Kiev-Caves Lavra (1902), and is significantly longer than that published in certain other ***Trebniks***. (Cf. *The Order of Clothing in Riasa and Kamilavka (II)*, which follows this Order.)

He that desires to receive the Riasa comes to the Igumen and makes the customary reverence before him. The Igumen shall inquire of him if he comes to the monastic life with all earnestness, and has considered it for many days, having a sincere purpose. And he has promised him that he will abide in the monastery in prayer and fasting, without turning back, and will strive, day and night, with the help of God, to prosper in the exercise of virtues, and in the fulfilment of every office enjoined upon him, the Igumen shall exhort him, above all, to confess his sins to the Monastery Confessor, to give account of everything that he can remember, one by one, that he has committed from his youth, and to receive absolution from him, in order to obtain direction and to be made ready for Communion of the Divine Mysteries. When he has fulfilled this, the Igumen shall entrust him to one of the experienced elders of the Monastery, directing him to exercise extreme care for his soul, and to instruct him concerning monastic life. He then shall direct the one desiring to become a Riasaphor to be obedient to the Elder, to honor him and to listen to him as a father and teacher, and to accept the instruction of the Elder as if from Christ Himself. He is to have trust and love for him. And, three times every day, he must strictly give account of his thoughts and deeds and intentions, confessing everything to the Elder, concealing nothing, as if before God Himself. And he must accept the direction and instruction of the Elder with love, as if from

God Himself, striving zealously to keep them and to fulfill them. He is to do nothing (even the most worthy deed) without the direction and blessing of the Elder.

And, when the Igumen directs, he, together with the Elder, shall go to the church, where the Igumen, together with the brethren, are assembled at the time of the beginning of the Hours. The Elder brings the one desiring to receive the Riasa before the Igumen, and having bowed before him, as usual they kiss his right hand. Having received his blessing, both of them bow to the brethren on both sides; then they stand in front of the Holy Doors, making the Sign of the Cross and bowing three times. Then, having kissed the holy Icons, bowing and crossing themselves, they depart to their proper places.

And immediately we begin to read the Hours. And when this is finished, the Igumen puts on his Epitrachelion and Phelonion, and the one that desires to receive the Riasa, together with his Elder, stand in the Narthex before the Royal Doors (the doors between the Narthex and the Sanctuary).

If the Igumen (Abbot; *or* Superior, if the monastery be stavropighial) not be a Priest, one is appointed by him to preside. (The Priest must be a Monk in Holy Orders.) In a Convent, the Igumenia (Abbess) appoints a Priest to preside.

Where the rubric specifies *Brethren* it is understood as *Sisters* in a Convent.

The Igumen begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

Then: Amen. O Heavenly King....Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom...Lord, have mercy *(12 times)*. Glory...Come, let us worship....*Then:*

Psalm 26(7)
A Psalm of David, before his Anointing

The Lord is my Light and my Savior; Whom, then, shall I fear? The Lord is the Defender of my life; of whom, then, shall I be afraid? When the wicked drew near against me to eat my flesh, who afflict me and are mine enemies, they grew weak and fell. Though an army should array itself against me, my heart shall not be afraid; though war should rise up against me, in this will I be confident. One thing have I asked of the Lord, this will I seek after: That I may dwell in the house of the Lord all the days of my life, that I may behold the beauty of the Lord, and that I may visit His holy temple. For He hid me in His tabernacle in the day of mine afflictions, He sheltered me in the secret place of His tabernacle; upon a rock has He exalted me.

And now, behold, He has exalted my head above mine enemies. I went round about and offered up in His tabernacle a sacrifice of praise and jubilation; I will sing and make melody unto the Lord. Hearken, O Lord, unto my voice, with which I have cried; have mercy on me, and hearken unto me. My heart said unto Thee: I will seek after the Lord. My face has sought after Thee; Thy face, O Lord, will I seek. Turn not Thy face from me; turn not away in anger from Thy servant. Be Thou my Helper; reject me not, and do not forsake me, O God my Savior. For my father and my mother have forsaken me, but the Lord has accepted me.

Set me a law in Thy way, O Lord, and guide me in the right path because of mine enemies. Deliver me not unto the souls of them that afflict me, for there have risen up against me unjust witnesses, and injustice has lied to itself. I believe that I shall see the good things of the Lord in the land of the living. Wait on the Lord; take courage and let thy heart be strengthened, and wait on the Lord.

And another:

Psalm 50(51)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified

in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; *my* humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

And again: Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom....

Brethren: Amen.

And the Troparion, **TONE 4**:

O God of our Fathers, ever dealing with us according to Thy meekness: Take not away Thy mercy from us, but by their prayers direct our lives in peace.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Let us who are sinful and lowly, now hasten fervently to the Theotokos. And let us fall down in repentance, crying from the depths of our souls: O Sovereign Lady, help us, as thou art merciful. Hasten, for we perish from the multitude of our sins; turn not away from thy servants. For we have thee as our only hope.

Deacon: Let us pray to the Lord.

Brethren: Lord, have mercy.

And immediately, the Igumen says the following Prayer:

We give thanks unto Thee, O Lord our God, Who, according to Thy great mercy, hast delivered Thy servant (*handmaid*), *N.*, out of the vain life of the world, and hast summoned him (*her*) to this honorable obligation. Do Thou count him (*her*) worthy to live meetly in this angelic estate and protect him (*her*) from the snares of the devil; preserve his (*her*) soul and body pure even unto death, and make him (*her*) worthy to become Thy holy temple. Teach him (*her*) always to remember Thee and Thy commandments. And grant unto him (*her*) humility, love and meekness: through the prayers of our Most-holy Sovereign Lady, the Theotokos and Ever-Virgin Mary, and of all Thy Saints.

Brethren: Amen.

Deacon: Let us pray to the Lord.

Brethren: Lord, have mercy.

And the Igumen reads a second Prayer:

Receive Thy servant (*handmaid*), *N.*, under Thy saving yoke, O Master, and count him (*her*) worthy to be numbered in the flock of Thine elect. Clothe him (*her*) with the garment of sanctification; gird his (*her*) loins with chastity; manifest him (*her*) to be a champion of every kind of absti-

nence; and perfect in him (*her*) and in us the gift of Thy spiritual graces: through the prayers of our Most-holy Sovereign Lady, the Theotokos and Ever-Virgin Mary, and of all Thy Saints.

Brethren: Amen.

Then the Igumen takes the scissors from him (her) and tonsures the hairs of his (her) head in crosswise form, saying:

In the name of the Father: Amen. And of the Son: Amen. And of the Holy Spirit: Amen. Now and ever and unto ages of ages.

Let us all say for him, Lord, have mercy.

And all the Brethren sing:

Lord, have mercy. *(thrice)*

And the Igumen clothes him (her) in Riasa and places the Kamilavka on his (her) head, saying nothing. And having clothed him (her), the Igumen says:

Peace, be unto all.

Brethren: And to your spirit.

Deacon: Bow your heads unto the Lord.

Brethren: To Thee, O Lord.

And as all bow their heads, the Igumen reads this Prayer, secretly:

O Holy, Good Son of the Good Father, Who castest down the proud, and destroyest the striving of the adversary, and pourest out the glory of humility upon the heads of the Saints, and crownest them with unfading and incorruptible crowns of life and immortality, and guidest them on the narrow path on which the holy Fathers have passed and have reached a place of

repose: Do Thou, O Master and Lord our God, grant the power and grace of Thy divinity, which is from Thee, unto Thy servant (*handmaid*), *N.*, who has come to Thee in spirit, soul and body, and who has received the beginning of the holy schema, in the Name of Thee Who sanctifiest all things. And let him (*her*) sanctify it by Thine all-powerful and good Name.

Exclamation:

For Thou art holy, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Brethren: Amen.

And the Igumen makes the customary Daily Dismissal. And after the Dismissal, taking the hand of the newly-made Riasaphor, he gives it to the Elder, saying:

Behold, I entrust to you before God this new beginner. Instruct him (*her*) to live in the fear of God and in every virtue. Watch carefully, that his (*her*) soul not suffer destruction because of your carelessness; for you will give answer to God for it in the Day of Judgment.

And to the newly-made Riasaphor, he shall say:

And you, as unto Christ, confess to the Elder everything; and in everything be patient, humble, obedient, meek and discreet, that you may obtain grace before God, and be saved.

49.

THE ORDER OF CLOTHING IN RIASA AND KAMILAVKA (II)

This Order is found in some ***Trebniks***, and is significantly shorter in length than that published at the Kiev Caves Lavra (1902) or in the ***Slavonic Profession Rites***, published in St. Petersburg (1909).

After the Dismissal of Vespers (or whenever the Clothing will occur), the candidate comes before the Ambon and stands before the Igumen (Abbot; *or* Superior, if the monastery be stravropighial), who is vested in Epitrachelion and Phelonion. If the Igumen not be a Priest, one is appointed by him to preside. (The Priest must be a Monk in Holy Orders.) In a Convent, the Igumenia (Abbess) appoints a Priest to preside.

The Igumen (or *Priest*) *begins:*

Blessed is our God, always, now and ever, and unto the ages of ages.

Then: Amen. O Heavenly King....Holy God...Glory...O Most-holy Trinity...Lord, have mercy *(thrice)*. Glory...Our Father...For Thine is the Kingdom....

Choir: Amen.

And these Troparia, **TONE 6**:

Have mercy on us, O Lord, have mercy on us, for laying aside all excuse, we sinners offer to Thee, as to our Master, this supplication: Have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit:

O Lord, have mercy on us, for in Thee have we put our trust. Do not be angry with us, nor remember our iniquities, but look down on us even now, as Thou art compassionate, and deliver us from our enemies; for Thou art our God, and we are Thy people; we are all the work of Thy hands, and we call on Thy name.

Now and ever and unto ages of ages. Amen.

O Blessed Theotokos, open the doors of compassion to us whose hope is in thee, that we may not perish, but be delivered from adversity through thee. For thou are the salvation of the Christian people.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Igumen (or *Priest*) *says the following Prayer:*

We give thanks unto Thee, O Lord our God, Who, according to Thy great mercy, hast delivered Thy servant (*handmaid*), *N.*, out of the vain life of the world, and hast summoned him (*her*) to this honorable obligation. Do Thou count him (*her*) worthy to live meetly in this angelic estate and protect him (*her*) from the snares of the devil; preserve his (*her*) soul and body pure even unto death, and make him (*her*) worthy to become Thy holy temple. Teach him (*her*) always to remember Thee and Thy commandments. And grant unto him (*her*) humility, love and meekness: through the prayers of our Most-holy Sovereign Lady, the Theotokos and Ever-Virgin Mary, and of all Thy Saints. Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Igumen (or *Priest*) *says a second Prayer:*

Receive Thy servant (*handmaid*), *N.*, under Thy saving yoke, O Master, and count him (*her*) worthy to be numbered in the flock of Thine elect. Clothe him (*her*) with the garment of sanctification; gird his (*her*) loins with chastity; manifest him (*her*) to be a champion of every kind of abstinence; and perfect in him (*her*) and in us the gift of Thy spiritual graces: through the prayers of our Most-holy Sovereign Lady, the Theotokos and Ever-Virgin Mary, and of all Thy Saints. Amen.

Then he tonsures him (*her*) *in crosswise form, saying:*

In the name of the Father: Amen. And of the Son: Amen. And of the Holy Spirit: Amen. Now and ever and unto ages of ages.

And he clothes him (*her*) *in Riasa and Kamilavka, saying nothing. And then the Dismissal.*

50.

THE ORDER OF THE LESSER SCHEMA (*LITTLE HABIT*),

THAT IS, OF THE MANTIYA

This longer Order is taken from the ***Trebnik (Book of Needs)*** published in Kiev, at the Kiev-Caves Lavra (in 1902).

If the Igumen (Abbot; *or* Superior, if the monastery be stavropighial) not be a Priest, one is appointed by him to preside. (The Priest must be a Monk in Holy Orders.) In a Convent, the Igumenia (Abbess) appoints a Priest to preside.

Where the rubric specifies *Brethren* it is understood as *Sisters* in a Convent.

After the sounding of the small semantron, and the beginning of the Hours by the brethren, he (*she*) *that desires to be tonsured is brought to the church by the Ecclesiarch and his* (*her*) *Elder, after he* (*she*) *has spent a long time of probation under monastic discipline and in implicit obedience to the Elder's guidance. And, standing in the middle of the church, they make the customary bows, after which, having gone to the Igumen and bowing to him, they kiss his right hand. And, having received his blessing, they make three prostrations to the ground toward the Holy Gates. Then they kiss the holy Icons, and, again standing before the Holy Gates, they make one prostration to the ground. And turning to the Choirs, they also make a single bow* to each. *And immediately after this they go to the Narthex. The Candidate* (lit. "New Beginner") *lays aside his* (*her*) *customary garments, including his* (*her*) *shoes and undergarment,* (that which is worn under the cassock), *and clothes himself* (*herself*) *with a Vlasyanitsa* (hair shirt; now usually a white garment, similar to a baptismal robe) *only.*

But let it be known, that it is fitting that every one who desires to be tonsured, before receiving it in the church, should first confess all his (*her*) *sins to a Father-Confessor, and receive from him full absolution, and be ready for the*

communion of the Most-holy Mysteries of the Body and Blood of Christ. This rule is laid down by the divine Dionysios the Areopagite in his book on Church Order, in the sixth chapter concerning the celebration of the Mystery of the Monastic Image.

And when the Divine Liturgy has begun, he (she) stands in the Narthex, ungirded, barefooted, and bareheaded. *And when the Antiphons have been sung, after the Entrance* (and the singing of the appointed Troparia and Kontakia), *the Kontakion of the day is sung after the "Glory". But after "Now and ever...", the following Troparion is sung in* **TONE 1**, *to the Special Melody: "Thy Tomb, O Savior...."*

Normally, the Tonsure to the Lesser Schema takes place during the Divine Liturgy, as the *Rubric* specifies. In modern practice, however, this can be done after one of the Hours, or after a Vigil Service, in which case, during the singing of the Great Doxology, the Trisagion is sung as for the Burial of the Dead, during which the one to be tonsured is brought into the church.

Troparion, **TONE 1***:*

Make haste to open fatherly arms unto me, for I have spent my life as the Prodigal. Despise not *my* heart which is now impoverished, O Savior, and looks upon the inexhaustible riches of Thy mercies. For to Thee, O Lord, I cry out with compunction: "Father, I have sinned against Heaven, and before Thee!"

During the singing of the Troparion, all the brethren go to the Narthex, where they form into a procession, holding lit candles. While the Troparion is sung softly, the brethren go forward in procession, two by two, towards the Sanctuary (i.e., the Nave), *and, following the rear, the one to be tonsured, supported on either side by the Elder and the Ecclesiarch. Clothed in the Vlasyanitsa only, he (she) walks between them ungirded, barefooted, and with hands folded upon his (her) breast, as though they were bound. On entering the Sanctuary, he (she) makes a prostration toward the east; then coming to the middle of the Sanctuary, in front of the Ambon, he (she) makes a similar prostration; and on approaching the Holy*

Doors of the Iconostasis, he (she) falls to the ground and remains prostrate, praying silently to the Lord that his (her) sins may be forgiven, and that he (she) may be received into the ranks of the penitents.

When the singing of the Troparion is ended, the Igumen says in a loud voice to the one lying before him*:*

The Merciful God, like a father who loves his children, beholding your humility and true repentance, Child, receives you as a prodigal that is penitent and falls down before Him with a contrite heart.

And immediately bending down, he raises the one who lies prostrate, taking him (her) by the right hand. And he (she), rising and standing upright, with eyes downcast and hand folded upon his (her) breast, makes a reverent bow of the head towards the Divine Altar.

And the Igumen questions him (her), saying:

Question: Why have you come, Brother (*Sister*), falling down before the Holy Table and to this holy Assembly?

Answer: I desire the ascetic life, Reverend Father.

If a Bishop performs the Office, then "Reverend *Master*".

Question: Do you desire to be counted worthy of the Angelic Schema, and to be ranked in the company of monastics?

Answer: Yes, God helping me, Reverend Father.

Then the Igumen says:

Truly you have chosen a good and blessed work; but only if you accomplish it. For good works are wrought with labor and achieved with suffering.

And immediately the Igumen catechizes him (her) with these words, saying:

Open the ears of your heart, Brother (*Sister*), and hearken unto the voice of the Lord saying: "Come unto Me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am meek and lowly in heart, and you shall find rest for your souls" (*Matt. 11:28-29*). Now, therefore, give to God a fitting answer to each of the questions, with fear and joy. But know for certain that our Savior Himself, together with His all-hymned Mother, and the holy Angels, and all His Saints, is here present, listening to the words that come from you, that when He comes to judge the living and the dead, He may render unto you, not according to what you are about to agree to and confess, but according as you shall have kept what you are going to confess. Now, therefore, if in truth you come to God, give answer with care unto us concerning the things about which you are to be questioned.

And immediately after this he questions him (her), saying:

Question: Do you come to the Lord voluntarily and of your own mind?

Answer: Yes, God helping me, Reverend Father.

Question: Not by any necessity or constraint?

Answer: No, Reverend Father.

Question: Do you renounce the world and what is of the world, according to the commandments of the Lord?

Answer: Yes, Reverend Father.

Question: Will you abide in this monastery, or in that to which under holy obedience you will be sent, and in the ascetic life until your last breath?

Answer: Yes, God helping me, Reverend Father.

Question: Will you keep yourself in virginity, chastity, and piety *even unto death*?

Answer: Yes, God helping me, Reverend Father.

Question: Will you preserve, even unto death, obedience to the Igumen, and to all the Brethren (*Sisters*) in Christ?

Answer: Yes, God helping me, Reverend Father.

Question: Will you remain unto death in non-acquisitiveness and in the voluntary poverty for Christ's sake which belong to the common life; not acquiring or keeping anything for yourself except in accordance with common necessity, and then, only in obedience and not of your own discretion?

Answer: Yes, Reverend Father, I will so remain, God helping me.

Question: Will you accept all the statutes of the monastic community life, and the Rules compiled by the Holy Fathers and given to you by the Igumen?

Answer: Yes, Reverend Father, I accept them, and with love I embrace them.

Question: Will you endure all the sorrows and restraints of monastic life, for the sake of the heavenly Kingdom?

Answer: Yes, Reverend Father, God helping me.

Then the Igumen says to him (her) this Catechesis:

Behold, Child, what manner of promises you give to the Master, Christ, for Angels are invisibly present, recording this your profession, for which you will be held accountable at the Second Coming of our Lord Jesus Christ. I am speaking to you, therefore, of the perfect life, in which, by imitation, the Lord's manner of life is made manifest, testifying what things you must accept and what things you must avoid. For, behold, Child, you have purposed to come and to labor for the Lord. If, therefore, you desire to become a Monk (*Nun*), above all cleanse yourself of every defilement of body and soul, perfecting holiness in the fear of God. Acquire humility, so that you may become an heir of eternal good things. Lay aside the boldness of worldly customs; be obedient to all; be uncomplaining in the services required of you; be steadfast in prayer; be not slothful in vigils; in temptations do not become discouraged; be not lax in fasting. But know that in prayer and fasting it is necessary for you to make your peace with God. In infirmities do not become indifferent; but be on your guard against evil thoughts, for the enemy will not cease laying before you the memory of your former life in the world, and hatred for a virtuous life. It is necessary for you, therefore, having begun the way that leads to the Heavenly Kingdom, not to turn back, for otherwise you will not be fit for the Heavenly Kingdom. Therefore prefer not anything before God. Love neither father, nor mother, nor brethren, nor any one of your own kindred, nor even yourself, more than God, nor the kingdoms of the world, or any sort of repose or honor. Turn not away from poverty (but abide in it until death), nor from hardship, nor from the contempt of men, nor from anything else you may consider to be difficult, and so be hindered from running after Christ. But always behold the things to be hoped for by them that live for God, considering the Martyrs and Venerable Ones from all the ages who, by much sweat, labor and countless deaths and shedding of blood, have acquired these things. And above all these things, have always in your mind the saving sufferings and lifegiving death of our Lord Jesus Christ, which He, of His own will, endured for the sake of our salvation, that you might endure all the afflictions and

hardships of monastic life, for the sake of its sweetness. Be firm, therefore, in all things; endure sufferings as a good soldier of Christ. For the Lord our God Himself, Who is rich in mercies, for our sakes became poor, coming among us that we might share in the riches of His Kingdom. And it is necessary, therefore, for us to become His followers, and for His sake to endure all things, advancing in His precepts by day and by night, for the Lord Himself said, "If any man would come after Me, let him deny himself, and take up his cross, and follow Me" *(Matt. 16:24)*. And this means, that he is always to be ready, even unto death, for every fulfillment of His commandments. For you have to endure hunger and thirst, to be naked, insulted and mocked, to suffer reproach and persecution, and to be burdened with many other sorrows, by which life in God is distinguished. And when you suffer all these things, "Rejoice," says the Lord, "for great is your reward in Heaven" *(Matt. 5:12)*: To Whom be glory for ever. Amen.

Question: Do you confess all these things in the hope of the power of God; and do you agree to hold fast to these vows, even to the end of your life, by the Grace of Christ?

Answer: Yes, God helping me, Reverend Father.

And immediately after these things, the Igumen says this to him (her):

Therefore, may the All-compassionate and Greatly-merciful God, Who openeth up to every one that comes unto Him with desire and fervent love, unsearchable goodness from the depths of His own most-pure being, saying, "A woman shall forget the child she has brought forth before ever I will forget thee", Who also knoweth your desire, and to your good purpose doth lend His own strength for the fulfillment of His commandments, receive, embrace, and shield you; and may He be unto you a tower of strength from the face of the enemy, a rock of endurance, a source of consolation, a giver of strength, an inspirer of boldness, a fellow combatant in courage, present with you when you lie down and when you get up, delighting and making glad your heart through the consolation of His own Holy Spirit, and counting you worthy of the portion of our Holy and

Venerable Fathers, Anthony, Euthymius, Sabbas, and Anthony and Theodosius of the Caves, Sergius of Radonezh, Sergius and Herman of Valaam, Job of Pochaev, Seraphim of Sarov and Herman of Alaska, and all the other Venerable Fathers [for nuns: *of the Holy Protomartyr Thekla, Euprœxia, Olympias, and all the other Venerable Mothers*] who were well-pleasing to Christ in monastic life, with whom you also shall inherit the Heavenly Kingdom in Christ Jesus our Lord, to Whom be glory and might, dominion and power, with the Father and the Holy Spirit, now and ever, and unto the ages of ages.

Brethren: Amen.

And after this, the "New Beginner" bows his (her) head, and the Deacon says:

Deacon: Let us pray to the Lord.

Brethren: Lord, have mercy.

The Igumen lays the Book (containing the Order of the Schema) *upon his (her) head, and reads this Prayer in the hearing of all:*

O Lord our God, Who hast decreed that they are to be accounted worthy who have forsaken all worldly possession, and family, and friends, and have followed Thee: Do Thou receive also now Thy servant (*handmaid*), *N.*, who has forsaken all these, according to Thy holy commandments, and guide in Thy Truth him (*her*) who has fallen down before Thee in total submission. Fortify him (*her*) with the power of Thy Holy Spirit, that no contrary snares may be able to prevail against him (*her*); and endue him (*her*) with patience, that he (*she*) may always be pleasing unto Thee: Through the prayers of our Most-holy Sovereign Lady, the Theotokos, and of all the Saints who have been well-pleasing unto Thee from the ages. For blessed and glorified is Thy most-honorable and majestic Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Brethren: Amen.

And immediately the Deacon sets the scissors on the Holy Gospel. And the Igumen says:

Peace be unto all.

Brethren: And to your spirit.

Deacon: Bow your heads unto the Lord.

Brethren: To Thee, O Lord.

And the Igumen reads this Prayer:

O Lord our God, the hope and refuge of all them that put their trust in Thee, Who hast revealed unto us diverse paths of salvation, through the Incarnation of Thy Christ: Do Thou receive Thy servant (*handmaid*), *N.*, who has forsaken worldly delights and has offered himself (*herself*) unto Thee, his (*her*) Lord, as a living, acceptable sacrifice. Take away from him (*her*) all carnal desire and irrational notions, that, along with the taking away of the senseless hairs, he (*she*) may lay aside also his (*her*) unreasonable thoughts and actions, and may be accounted worthy to accept Thine easy yoke and Thy light burden, and to take up the Cross and follow after Thee, his (*her*) Master. Preserve him (*her*) safe in Thy holiness, and give him (*her*) a good purpose in the keeping of Thy holy commandments, numbering him (*her*) in due season in the rank of Thine elect. Through the grace and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Brethren: Amen.

Then the Igumen, stretching out his right hand toward the Holy Gospel, says:

Behold, Christ stands here invisibly. See to it that no one compels you to come to this Schema. See that you desire of your own free will the Betrothal of the great and Angelic Schema.

Answer: Yes, Reverend Father, of my own free will.

And after the assurance has been given, the Igumen, pointing with his right hand to the scissors, says, three times:

Take up the scissors and give them to me.

At each command, the "New Beginner" takes the scissors and gives them to the Igumen, kissing his right hand. And, each time, taking them, he sets them on the Holy Gospel. And he says to him (her):

Behold, you receive them from the hand of Christ. See to Whom you promise, and to Whom you approach, and whom you renounce.

And taking up the scissors from the Holy Gospel, the Igumen, in conclusion, says:

Blessed is God Who willeth that all men should be saved and come to the knowledge of the Truth, Who is blessed unto the ages of ages.

Brethren: Amen.

And immediately the Igumen tonsures the top of his (her) head in crosswise form, saying:

Our Brother (*Sister*), *N.* (*new name*), is tonsured in the hair of his (*her*) head, as a sign of his (*her*) renunciation of the world, and of everything that is in the world, and for the restraining of his (*her*) will and of all fleshly desires, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

And the Brethren sing three times:

Lord, have mercy.

And the Igumen, touching with his right hand the ***Vlasyanitsa****, with which the "New Beginner" is clothed, and holding it, says:*

Our Brother (*Sister*), *N.*, is clothed in the garment of voluntary poverty and want, and of the enduring of all misfortunes and hardships, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

And he signs him (her) with the Sign of the Cross. And he (she) kisses the ***Vlasyanitsa*** *and the right hand of the Igumen. And the Brethren sing, three times:* Lord, have mercy.

Then the Igumen, taking the ***Paraman*** *and* ***Cross****, and holding them in his left hand, says:*

Our Brother (*Sister*), *N.*, receives the Paraman, the Betrothal of the Angelic Schema, as a perpetual reminder of taking upon himself (*herself*) of Christ's easy yoke and of bearing His light burden, and for the curbing and restraining of all his (*her*) fleshly desires. And he (*she*) takes also the Sign of the Lord's Cross upon his (*her*) breast, for a perpetual reminder of suffering and humiliation, spitting, revilement, wounds, buffeting, crucifixion and death of our Lord God and Savior Jesus Christ, which He voluntarily endured for our sakes; and to signify that, as far as possible, he (*she*) will endeavor to imitate this, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

And, with his right hand he signs them with the Sign of the Cross and places them upon the shoulders and breast of the "New Beginner", while the Brethren sing, three times: Lord, have mercy.

Then, taking the (**Inner**) ***Riasa*** (the *Podriasnik*—cassock), *the Igumen says:*

Our Brother (*Sister*), *N.*, is clothed in the garment of spiritual joy and gladness, for the putting away and trampling of all sorrows and troubles

proceeding from the devil, from the flesh, and from the world; and for his (*her*) perpetual joy and gladness in Christ, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

And, having signed the (Inner) ***Riasa*** *with his right hand, he clothes the "New Beginner" with it, while the Brethren sing, three times:* Lord, have mercy.

Then, taking the ***Leather Belt*** *and holding it with his left hand, he says:*

Our Brother (*Sister*), *N.*, is girded about his (*her*) loins with the power of truth, for mortification of body and renewal of spirit, and for courage and caution, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

And, signing it with his right hand, he girds the "New Beginner" with it, while the Brethren sing, three times: Lord, have mercy.

Then, taking the ***Mantiya*** *and holding it with his left hand, he says:*

Our Brother (*Sister*), *N.*, is clothed in the robe of salvation and in the armor of righteousness, that he (*she*) may withdraw himself (*herself*) from all unrighteousness, and with carefulness put away the vain imaginations of his (*her*) mind and the subtleties of his (*her*) will; that he (*she*) may have the remembrance of his (*her*) own death always in his (*her*) mind and consider himself (*herself*) to be crucified to the world and to be dead to every evil deed, but always alive for the showing forth, without laziness, of every Christian virtue, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

And, signing it with his right hand, he clothes the "New Beginner" with it, while the Brethren sing, three times: Lord, have mercy.

Then, taking the Klobuk and holding it with his right hand, he says:

Our Brother (*Sister*), *N.*, takes the helmet of salvation in the hope that he (*she*) may not be put to shame and that he (*she*) will be able to stand against the snares of the devil; and he (*she*) covers his (*her*) head with the veil of humility and perpetual obedience, as a sign of spiritual love of wisdom; and that he (*she*) may turn away his (*her*) eyes, that they not behold vanities, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

And, blessing it, he veils the head of the "New Beginner", while the Brethren sing, three times: Lord, have mercy.

Then, taking the ***Sandals*** *and holding them in his left hand, he says:*

Our Brother (*Sister*), *N.*, is shod with sandals in readiness for the proclamation of the Good News of peace; that he (*she*) may be swift and diligent in every obedience and in every good deed, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

And, blessing them with his right hand, he puts them on his (her) feet, while the Brethren sing, three times: Lord, have mercy.

Then, taking the ***Prayer Rope*** *(Vervitsa), and holding it in his left hand, he says:*

Take, Brother (*Sister*), *N.*, the sword of the Spirit, which is the word of God, for continual prayer to Jesus; for you must always have the Name of the Lord Jesus in mind, in heart, and on your lips, every saying, "O Lord Jesus Christ, Son of God, have mercy on me, a sinner." Let us all say for him (*her*), Lord, have mercy.

And, blessing the ***Prayer Rope*** *with his right hand, he gives it to the "New Beginner", who kisses it and the right hand of the Igumen, while the Brethren sing, three times:* Lord, have mercy.

Then, taking the **Hand Cross** *and holding it in his left hand, the Igumen says:*

Take, Brother (*Sister*), *N.*, the shield of faith, the Cross of Christ, with which you will be able to put out the flaming darts of the Evil One; and remember always how the Lord said, "He who would come after me, let him deny himself, and take up his cross and follow Me." Let us all say for him (*her*), Lord, have mercy.

And, signing the "New Beginner" with the Cross in crosswise form, he gives it to him (her). And he (she)*, taking it in his (her) right hand, kisses the Cross and the right hand of the Igumen, while the Brethren sing, three times:* Lord, have mercy.

And finally, taking a **Lighted Candle**, *the Igumen gives it to him (her), saying:*

Take, Brother (*Sister*), this candle, and know that from henceforth you must, through a pure and virtuous life, and through a good character, be a light unto the world. For the Lord said, "Let your light so shine before men that they may see your good works, and glorify your Father, Who art in Heaven." Let us all say for him (*her*), Lord, have mercy.

And the "New Beginner", taking the Candle, kisses his right hand, while the Brethren sing, three times: Lord, have mercy.

And after all this, blessing the "New Beginner" with his right hand, the Igumen says:

Our Brother (*Sister*), *N.*, has received the Betrothal of the Angelic Schema and has been clothed in the whole armor of God, that he (*she*) may be able to vanquish all the power and warfare of principalities and powers, and rulers of the darkness of this age, of evil spirits under the heavens, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

And the Brethren sing, three times: Lord, have mercy.

Deacon: Let us pray to the Lord.

Brethren: Lord, have mercy.

And the Igumen reads this Prayer:

O Lord our God, do Thou lead Thy servant (*handmaid*), *N.*, into Thy spiritual court, and number him (*her*) with Thy rational flock. Cleanse his (*her*) mind from the carnal desires and useless deception of this life. Grant him (*her*) to be ever mindful of the good things prepared for them that love Thee and who crucify themselves to this life for the sake of Thy Kingdom. For Thou art the Shepherd and Visitor of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Brethren: Amen.

If the Divine Liturgy is being celebrated, then the serving Priest, immediately after the conclusion of the Prayers of Tonsuring, exclaims: For holy art Thou, O our God.... *And the Choir sings:* Holy God.... *And the Prokeimenon of the Tonsuring, and the Epistle and Gospel of the Day are read; and the rest of the Divine Service is celebrated, in order, as usual. And the "New Beginner" communes of the Divine Mysteries of the Body and Blood of the Lord. After the Prayer Before the Ambon and* I will bless the Lord at all times..., *the Brethren sing this Stikheron,* **TONE 1***:*

Brethren, let us understand the power of the Mystery, for when the Prodigal Son makes haste from sin to the Father's house, the Most-good Father, going forth to meet him, kisses him, and again gives him the tokens of His own glory. A mystical festival is celebrated by those on High, and the fatted calf is offered in sacrifice, that we also

may live a life worthy both of the Father Who offereth, as the Lover of Mankind, and of the glorious Offering, the Savior of our souls.

As this is being sung, all the Brethren (Sisters), coming two by two, according to rank, kiss the Cross and the new Brother (Sister), inquiring of him (her):

What is your name, Brother (*Sister*)?

And he (she) answers, pronouncing his (her) new name. And each of the Brethren (Sisters) bows to him (her), and says to him (her), while departing:

May you be saved in the Angelic Rank.

And at the conclusion of the singing, the Dismissal is pronounced.

And if this Order will be without the Liturgy, then immediately after the final Prayer, O Lord our God..., *the Deacon says this Litany:*

In peace let us pray to the Lord.

Brethren: Lord, have mercy *(after each petition).*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For our Brother (*Sister*), *N.*, and for his (*her*) protection and help from God, let us pray to the Lord.

That he (*she*) may fulfil his (*her*) intention in the Monastic Schema, unblemished, blamelessly and without stumbling, let us pray to the Lord.

That he (*she*) may abide in all piety, reverence, and purity, let us pray to the Lord.

That he (*she*) may lay aside the old man and be clothed in the new which is created after God, let us pray to the Lord.

For the pardon and remission of his (*her*) sins, let us pray to the Lord.

For his (*her*) and our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Brethren: To Thee, O Lord.

The Igumen says, aloud:

For Holy art Thou, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Brethren: Amen.

And they sing:

As many as have been baptized into Christ have put on Christ. Alleluia. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Have put on Christ. Alleluia.

As many as have been baptized into Christ have put on Christ. Alleluia. *(thrice)*

Deacon: Let us attend.

Igumen: Peace be unto all.

Reader: And to your spirit.

Deacon: Wisdom. Let us attend.

Reader: The Prokeimenon in the Third Tone:

(Prokeimenon, **TONE 3**:)

The Lord is my Light and my Savior; Whom, then, shall I fear? *(26:1)*
Vs. The Lord is the Defender of my life; of whom, then, shall I be afraid? *(26:1)*

Deacon: Wisdom.

Reader: The Reading from the Epistle of the Holy Apostle Paul to the Ephesians.

Deacon: Let us attend.

The Reader reads the Lesson from the Apostol:

The Epistle to the Ephesians (*Pericope 233—Eph. 6:10-17*):

Brethren: Be strong in the Lord, and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Therefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girded about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Good News of peace. Above all, take the shield of faith, by which you shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.

Igumen: Peace be to you.

Reader: And to your spirit.

Deacon: Wisdom. Let us attend.

Reader: The Psalm of David, Alleluia.

(Alleluia, **TONE 1**)

Vs. This poor man cried, and the Lord heard him, and saved him out of all his troubles. *(33:7)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Igumen: Peace be unto all.

Brethren: And to your spirit.

Igumen: The Reading from the Holy Gospel according to *Saint* Matthew.

Brethren: Glory to Thee, O Lord, glory to Thee.

The Igumen reads the Gospel:

The Gospel according to Matthew
(*Pericope 39 and 43—Matt. 10:37-38; 11:28-30*):

The Lord said: He that loves father or mother more than me is not worthy of Me; and he that loves son or daughter more than Me is not worthy of Me. And he that takes not his cross, and follows after Me, is not worthy of Me. Come unto Me, all that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and you shall find rest for your souls. For My yoke is easy, and My burden is light.

Brethren: Glory to Thee, O Lord, glory to Thee.

And after the Gospel, the Deacon says this Litany:

Deacon: Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Brethren: Lord, have mercy. *(thrice)*

Deacon: Again we pray for the forgiveness and remission of the sins of the servant (*handmaid*) of God, *N.*.

Brethren: Lord, have mercy. *(thrice)*

And the Igumen exclaims:

For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Brethren: Amen.

And immediately the Brethren (Sisters) kiss the Cross and the Newly-tonsured. And they sing the Stikheron, Brethren, let us understand.... *And the Brethren (Sisters) sing:*

It is truly meet to bless thee, O Theotokos, ever blessed and most pure and the Mother of our God, more honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Igumen: Glory to Thee, O Christ our God, and our Hope, glory to Thee.

Brethren: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Bless.

Igumen: May Christ our True God, through the prayers of His Most-pure Mother, of the holy, glorious and all-praised Apostles, of the venerable and God-bearing Fathers (*Mothers*) [*Anthony and Theodosius of the Caves, Sergius and Herman of Valaam, Sergius of Radonezh, Job of Pochaev, Seraphim of Sarov, Herman of Alaska,*]* and of all the others who have

shone in asceticism, and of all the Saints, save us and have mercy on us, for He is good and the Lover of Mankind.

---

*Monastic Saints important to a particular monastery are named, as desired.

Let it be known that a newly-tonsured Monk (Nun) of this grade ought to sit in the church for five days, resting from all work, except reading, if he (she) knows how to read, and abiding in spiritual contemplation and mental prayer.

51.

THE ORDER OF THE GREAT ANGELIC SCHEMA (*GREAT HABIT*)

This Order is taken from the ***Trebnik (Book of Needs)*** published in Kiev, at the Kiev-Caves Lavra (in 1902).

If the Igumen (Abbot; *or* Superior, if the monastery be stavropighial) not be a Priest, one is appointed by him to preside. (The Priest must be a Monk in Holy Orders.) In a Convent, the Igumenia (Abbess) appoints a Priest to preside. In addition, the Igumen or Priest must be a monk of the Great Schema. A Bishop, however, may tonsure to any monastic rank.

Where the rubric specifies *Brethren* it is understood as *Sisters* in a Convent.

He (she) that desires to receive the Holy Great and Angelic Schema ought first, with strictness, to purify his (her) conscience, and to confess all things before his (her) Spiritual Father, to receive from him a full absolution, and, by this having purified his (her) conscience, to prepare himself (herself) for the communion of the Holy and Divine Mystery of the Body and Blood of the Lord, as one who is wholly dying; for he (she) that renounces the world by the second and final Vows, dies to the world and to all worldly passions.

The garments of the one who is to receive the Holy Schema are brought overnight into the Holy Altar, and are laid on the piscina (or *bottom step*)* *of the Holy Table.*

---

*Grk: *thalassidion*; Slv: *podnozhka*) The *thalassidion*, or piscina, is a special drain under or near the Holy Table for disposal of water from liturgical ablutions. (The Slavonic *podnozhka* is the bottom step of an elevated Holy Table.) In this *Order* it serves the purpose of a shelf on which to lay the Schema overnight,

when the Profession is to take place on the following morning. (If there be no piscina, a small table is set near the Holy Table on which to lay the Schema.

And at Matins, the **Canon**, *of which the acrostic is:* "Grant unto me, O Christ, the gladness of a happy end", **TONE 2**.

Ode I

Irmos: Come, all you people, let us sing a song unto Christ God, Who divided the sea and hast guided the people, whom He didst lead from the slavery of Egypt, for He is glorified.

If the Biblical Canticles are not sung, the following Refrain may be used:

Have mercy on me, O God, have mercy on me.

Accept him (*her*) who has made haste unto Thy love for mankind, O Christ, and who now comes to the Holy Schema with spiritual love and a virtuous intent, O Savior.

Count me worthy, O Good One, to pick up Thine easy yoke, and to take up Thy burden, O Master, putting away the burden of my many transgressions, as Thou art merciful.

Be well-pleased to grant unto me henceforth an escape from sinful yearning, cleansing, with the dew of grace, the wounds of the working of my innumerable transgressions.

Glory.... O Compassionate One, Who for our sakes didst clothe Thyself with flesh, and didst accept death on our behalf, as Thou art deeply-compassionate, do Thou cleanse the fleshly defilements of him (*her*) that draws nigh unto Thee.

Now and ever.... We who think of thee as Theotokos, O Most-pure One, have acquired thee as a Refuge and Mediatress, and a Shelter, and are deemed worthy of divine contemplation.

Ode III

Irmos: Make us firm in Thee, O Lord, Who didst put sin to death by the Tree, and plant the fear of Thee in the hearts of us who sing Thy praises.

Cleanse, O Christ, *Thy* servant (*handmaid*) that flees unto Thee, and count him (*her*) worthy to live piously and righteously the life of the Venerable Ones.

Grant that this divine Schema may be the change and transformation of life, and the cleansing of iniquities, to Thy faithful servant (*handmaid*) who comes unto Thee.

O Only Good and Merciful One, Who desirest not the death of man: Do Thou number in the choir of the Saints Thy servant (*handmaid*) who falls down before Thee.

Glory.... Cleanse me from my former iniquities, who now by my own will make my way upon Thy pathway and choose a cross-bearing life, O Lover of Mankind.

Now and ever.... Thou didst resolve the curse of Eve, O Pure Virgin Mother, when thou gavest birth to Him that gushed forth an inexhaustible blessing unto all, the Savior of the world.

Kathisma Hymn, **TONE 4.**
(*Special Melody: "Quickly go before...."*)

"You that would follow after Me," saith the Lord, "cast off worldly inclinations, the parents that gave you birth, children and wives,

brethren and friends, kinsmen and servants, possessions and homes, and you shall receive the dignity of Mine Apostles."

Ode IV

Irmos: I heard the report of Thy Providence, O Lord, and I glorified Thee, O Only Lover of Mankind.

Accept me, O Word of God, who am returning as the Prodigal of old, and as the Publican, O Only Lover of Mankind.

Having become our Redeemer, Thou hast purchased the world with Thy Cross. Therefore, I fall down before Thee: Deliver me, O Master.

Reveal me a sheep of Thy rational flock, who have been signed by grace and the light of Thy divine understanding.

Glory.... O Master Who didst raise Lazarus from the dead, give life unto me also who have been slain by the sting of sins.

Now and ever.... Preserve me, O blessed and most-pure Mother of God, by thy mediation and divine protection, O Sovereign Lady.

Ode V

Irmos: O Lord, Giver of Light and Creator of the Ages, do Thou direct us in the light of Thy commandments, for we know none other God save Thee.

As God, O Christ, by Thine obedience Thou hast resolved our disobedience, and Thou hast shown unto us the entrance into the Kingdom through repentance and faith.

Though Thou seest that I have spent my life in carelessness, O Christ, direct me to take heed in being diligent, when Thou hast put upon me the breastplate of righteousness.

As Thou hast washed me of the First Parents' curse through faith and the bath of regeneration, with fountains of tears Thou washest me now, who am defiled by cruel falls into sin.

Glory.... With Thy life-bearing hand, O Master, set me aright who am bent low and bowed down to the ground by the passionate and death-bearing burden of *my* sins.

Now and ever.... Being equal with the Father in Thine uncreated nature, Thou didst become like unto us when Thou wast born of an unwedded Mother, by whose prayers, O God-Man, save me.

Ode VI

Irmos: Wallowing in the depths of sins, I call upon the unfathomable depth of Thy loving kindness: Lead me up from corruption, O God.

Despise not Thy creation, O Master, but do Thou save me by the grace of Thy Cross, and the precious blood which Thou hast poured out from Thy divine side.

As Thou didst create me who at first had no being, having sought me out, save me who am perishing because of my sins, for Thou art the Good and Compassionate Shepherd.

Glory.... Count me worthy to partake of the blessed hopes prepared for all Thy worthy ones, and to imitate their life, O Only Lover of Mankind.

Now and ever.... He that fashioned me with incorrupt hands, and again re-fashioned me who had become altogether unprofitable,

accepting me completely, as He is lovingly-compassionate, *came* from thy womb, O Sovereign Lady.

Kontakion, **TONE 1.**

Make haste to open fatherly arms unto me, for I have spent my life as the Prodigal. Despise not *my* heart which is now impoverished, O Savior, and looks upon the inexhaustible riches of Thy mercies. For to Thee, O Lord, I cry out with compunction: "Father, I have sinned against Heaven, and before Thee!"

Ode VII

Irmos: The most-wise Children would not serve the Golden Form; and they went into the flame and heaped scorn upon their *pagan* gods; in the midst of the flames they sang, and an Angel covered them with dew: "The prayer of your lips has been heard."

Having guided my paths and my heart unto Thyself, O Good One, by the renewal of the Divine Spirit do Thou instruct me who have grown old, adorning me with the beauty of holiness, who cry out unto Thee: Blessed art Thou, O God of our fathers.

Taking me by my right hand, as Thou art good, make known unto me how I am to walk rightly to a life pleasing unto Thee, and to ascend towards a life of perfection, who am crying out unto Thee: Blessed art Thou, O God of our fathers.

Slothfully having led my life up to now, I the wretched one now come unto Thee, *my* Master, trusting in Thy goodness and in Thy singular deep-compassion. And I fall down, crying out unto Thee: Blessed art Thou, O God of our fathers.

Glory.... With the mast of the Cross and the wind of the Precious and Divine Spirit, do Thou guide *me* to Thy glorious desire and the

heavenly inheritance, and count *me* worthy to sing unto Thee: Blessed art Thou, O God of our fathers.

Now and ever.... O All-pure One, who gave birth unto God, the Savior and Redeemer of the world: do thou entreat Him now to clothe with the comeliness and radiance of the virtues, and with the grace of asceticism, them that sing: Blessed art thou who bore God in the flesh.

Ode VIII

Irmos: In olden times the fiery furnace in Babylon showed forth a divided activity: burning the Chaldeans at the command of God, but bedewing the faithful who sang: Bless the Lord, all works of the Lord.

Thou hast given us for victory against the devil the symbol of Thy Cross, through which we cast down his snares and evil actions, as we cry aloud: Bless the Lord, all works of the Lord.

Thou hast given us the power to renew the grace of Baptism, through confession, purification of life, the shedding of tears, and genuine repentance, O Lover of Mankind.

Grant Thy servants to bring the fleshly passions into subjection to the mind, through abstinence and asceticism, and to be models of inner perfection, through the removal of that which is worse and the unceasing observance of Thy commandments.

Glory.... Renew unto us from on high the tokens of Thine adoption, through the operation and grace of Thy Divine Spirit, as Thou alone canst work a profitable change, through Thy love for mankind, and Thine abundant goodness.

Now and ever.... Tear asunder the bonds of transgressions and the handwriting of sins of him (*her*) that comes forward unto the divine Schema with gladness and reverence, preserving him (*her*) that is made firm in the Orthodox Faith.

Ode IX

Irmos: The Son of the Father without beginning, God and Lord, Who wast incarnate of the Virgin, hast revealed Himself unto us to enlighten them that were in darkness and to gather together them that were scattered. Therefore, we magnify the All-hymned Theotokos.

Grant unto me to live worthy of *my* calling and the holy Schema, O Word of God, cleansing the filth of my sins and the sores of my transgressions, by Thy divine grace, O Greatly-merciful One.

As Thou art called Savior, do Thou save me, I pray, who come unto Thee with a pure heart, and, as Thou only art compassionate, mercifully give unto me rest, removing from me the burden of my evil deeds, as Thou hast promised, O Almighty One.

As He is Good and Merciful, Christ now grants divine gifts unto them that come unto Him, bestowing gifts of incorruptible good things unto them that reverently draw near to the divine throne of grace.

Glory.... As Thou hast power commensurate with Thy will, show us to be worthy ministers of Thy Gospel, O Word. And count us worthy to fulfil our vows unto Thee, O Giver of Life.

Now and ever.... Do thou implore thy compassionate Son, O Most-undefiled One, for him (*her*) that comes reverently unto the divine Schema, that, at the end, with much prayer, he (*she*) may come to fruition in asceticism. For we have thee as a most-pure Intercessor.

Stikhera, **TONE 2** (*Special Melody: "When Joseph of Arimathaea took Thee down from the tree..."*):

Guide me who come unto Thee in faith, O Master, setting me on the paths of Thy righteousness, as Thou only art deeply-compassionate. Set me upright who have fallen terribly, and who am cast down because of the multitude of my iniquities, O Savior. For trusting in Thy quick action, I enter upon this angelic estate, O Lover of Mankind.

As Thou hast a fountain of good things, and desirest not the death of sinners, because of Thine ineffable mercy, but grantest repentance to the faithful, unto them that acknowledge Thy truly-incomprehensible providence, accept him (*her*) that comes in all sincerity to Thy divine Schema, and save him (*her*) who is falling down before Thy love for mankind.

Through Thee I shall leap over the wall of my sin, O Savior, and be delivered. For Thou hast paid off my debt, and hast purchased with a price me who have been taken captive, showing the riches of *Thy* goodness; and Thou desirest to spill out a depth of loving-kindness to all who sing Thy praises, O Lover of Mankind.

Glory...now and ever... (Theotokion): Thou defendest all who in faith take refuge in thy mighty shelter, O Good One. For we sinners against God, heavy-laden with many sins, have no other ever-ready help in afflictions and sorrows, O Mother of God Most-high. Therefore, we fall down before thee: Deliver thy servants from every misfortune.

And at the Holy Liturgy, when the Entrance with the Gospel takes place, he (she) who is about to receive the Holy Schema lays aside his (her) head covering and sandals (or shoes)*; and after making three prostrations in the center of the church, he (she) stands there. And after the Entrance, after the Troparia appointed for the Day are sung, the Choir immediately sings all of the following Antiphons,* **TONE 4**:

1st Antiphon

With tears I wanted to blot out the handwriting of my sins, O Lord, and to please Thee for the rest of my life in repentance. But the enemy deceives me and wars against my soul. O Lord, before I am completely lost, save me.

Who, when stormtossed and making haste to this refuge is not saved? Or who, in pain and falling down before this medicine is not healed? As the Creator of all and Physician of the sick, O Lord, before I am completely lost, save me.

I am a sheep of Thy rational flock, and I flee unto Thee, the Good Shepherd. Seek after me who have gone astray, O God, and have mercy on me.

Glory...now and ever...(Theotokion):

Deliver us from every misfortune, O Theotokos blessed by God, that we all may cry out unto thee: Rejoice, O only Defender of our souls.

2nd Antiphon

Having received regeneration and redemption in the mystical Fountain of Regeneration, yet having wasted my life in laziness and falls into sin, now I cry out unto Thee, O Good One: Grant me a fountain of tears of repentance, and wash the filth of my transgressions, O Almighty and Greatly-merciful Savior.

A storm of sins encompasses me, O Savior, and not able to endure the waves, I fall down before Thee, the only Pilot: Stretch forth Thy hand unto me as to Peter in Thy love for mankind, and save me.

Glory...now and ever...(Theotokion):

Deliver us from our afflictions, O Mother of Christ God, who gavest birth to the Creator of all, so that we all may cry out unto thee: Rejoice, O only Protectress of our souls.

3rd Antiphon

Where is the infatuation for worldly things? Where is the delusion of transitory things? Behold, do we not see that they are dust and ashes? Why, then, do we labor in vain? And why do we not renounce the world, and follow after Him that crieth, "He that would come after Me, let him take up his cross, and he shall inherit eternal life"?

Vs. Come, O children, hearken unto me; I will teach you the fear of the Lord. *(Ps. 33:12)*

"Come unto Me, all that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and you shall find rest for your souls." *(Matt. 11:28,39)*

Vs. I have gone astray like a sheep that is lost; seek Thy servant. *(Ps. 118:176)*

I am a sheep of Thy rational flock, and I flee unto Thee, the Good Shepherd. Seek after me who have gone astray, O God, and have mercy on me.

Then:

O come, let us worship and fall down, and weep before the Lord Who hath made us, singing unto Him: Alleluia! Alleluia! Alleluia!

While this is being sung, the one who is to receive the Schema goes up to the Holy Doors; and falling down to the ground upon his (her) face, he (she) does not get up until the following Troparia, **TONE 4**, *are sung:*

Lord, Lord, "look down from heaven and behold, and visit this vine, and perfect that which Thy right hand has planted." *(Ps. 79:15,16)*

Glory...now and ever...(Theotokion):

O only Pure and Blameless Virgin, who, without seed, bore God in the flesh: Beseech Him for the salvation of our souls.

Then, the following:

Troparion, **TONE 1***:*

Make haste to open fatherly arms unto me, for I have spent my life as the Prodigal. Despise not *my* heart which is now impoverished, O Savior, and looks upon the inexhaustible riches of Thy mercies. For unto Thee, O Lord, I cry out with compunction: "Father, I have sinned against Heaven, and before Thee!"

When the singing is ended, the Igumen, with his right hand, raises up the one lying prostrate, saying:

The Merciful God, like a father who loves his children, beholding your humility and true repentance, Child, receives you as a prodigal that is penitent and falls down before Him, a second time, with a contrite heart.

And when he (she) has gotten up, in a loud voice, the Igumen questions him (her), saying:

Question: Why have you come, Brother (*Sister*), falling down, a second time, before the Holy Table and to this holy Assembly?

Answer: I desire the most perfect ascetic life, Reverend Father.

If a Bishop performs the Office, then "Reverend *Master*".

Question: Do you desire to be counted worthy of the Angelic Schema, and to be ranked in the company of monastics and to renew the monastic vows a second time?

Answer: Yes, Reverend Father.

Then the Igumen says:

Truly you have chosen a good and blessed work; but only if you accomplish it. For good works are wrought with labor and achieved with suffering.

Question: Do you come to the Lord of your own mind, a second time, through this Schema?

Answer: Yes, Reverend Father.

Question: Not by any misfortune or necessity?

Answer: No, Reverend Father.

Question: Do you renounce, a second time, the world and what is of the world, according to the commandments of the Lord?

Answer: Yes, Reverend Father.

Question: Do you vow, a second time, to abide in this monastery, or in that to which under holy obedience you will be sent, and in the ascetic life until your last breath?

Answer: Yes, God helping me, Reverend Father.

Question: Do you vow, a second time, to keep yourself in virginity, chastity, and piety even unto death?

Answer: Yes, God helping me, Reverend Father.

Question: Do you vow, a second time, to preserve, even unto death, obedience to the Igumen, and to all the Brethren (*Sisters*) in Christ?

Answer: Yes, God helping me, Reverend Father.

Question: Will you endure all the sorrows and restraints of monastic life, for the sake of the heavenly Kingdom?

Answer: Yes, God helping me, Reverend Father.

Question: Do you vow, a second time, to remain unto death in non-acquisitiveness and in the voluntary poverty for Christ's sake which belong to the common life; not acquiring or keeping anything for yourself except in accordance with common necessity, and then, only in obedience and not of your own discretion?

Answer: Yes, Reverend Father, I will so remain, God helping me.

And immediately the Catechesis:

Behold, Child, what manner of promises you give, a second time, to the Master, Christ, for Angels are invisibly present, recording this your profession, for which you will be held accountable at the Second Coming of our Lord Jesus Christ. I am speaking to you, therefore, of the perfect life, in which, by imitation, the Lord's manner of life is made manifest, testifying what things you must accept and what things you must avoid. For the renunciation of the world and everything in the world is nothing else, concerning him that utters it, than a promise of a cross and of a death.

Know, therefore, that from the present day you are crucified and dead to the world, because of the entire second renunciation. For you are renouncing parents, brethren, wife, children, near kinsmen, the customary friendship of others, the tumult of the world, cares, acquisitions, possessions, and empty and vain pleasures and glory; and you are renouncing, not only the aforementioned things, but your own life also, according to the saying of the Lord, which says: "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me" *(Mark 8:34)*. If, therefore, you have chosen to follow Him in truth, and if you ardently desire to be called, not falsely, His disciple, be prepared from this present time, not for comfort, nor for freedom from care, nor for physical nourishment, nor for any other of the pleasing and sweet things upon earth, but for spiritual struggles, for abstinence of flesh, for purity of soul, for spiritual and bodily poverty, for sincere mourning, for all the sorrowful and painful things of the joy-giving life in God. For you must be hungry, and to thirst, and to endure nakedness, and to accept reproach and ridicule, insult and persecution, and to lay up many other grievous things, by which life in God is distinguished. And when you have suffered all these things, "Rejoice," says the Lord, "for great is your reward in Heaven" *(Matt. 5:12)* Rejoice with gladness, therefore, and be glad with exultation, for today the Lord God has chosen you, and set you apart from the life in the world; and He has placed you, as before His own face, in the presence of the monastic order, in the campaign of the angelic life, in the heights of the imitation of the heavenly citizenship; to minister unto Him as do the Angels, to serve him wholly, to contemplate those things which are above, to seek after heavenly things. For our life, according to the Apostle, is in Heaven.

O, the new vocation! O, the mystery of the gift! A second Baptism you are receiving today, Brother (*Sister*), in the riches of the gifts of God, the Lover of Mankind. And you shall be cleansed of your sins, and become a son (*daughter*) of the Light. And Christ Himself, our God, rejoices with His holy Angels over your repentance, killing for you the fatted calf. Therefore, walk worthy of your calling, rid yourself of the passion for vain things, hate the lusts that draw you to the lower things, turn your whole desire toward the heavenly things; by no means turn back to the things that are behind, lest you become a pillar of salt, like the wife of Lot, (or as a dog

turning back to its own vomit), and lest in your case the word of the Lord be fulfilled, which says: "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God" *(Luke 9:62)*. For you are in no small danger, although you have now promised to observe all the aforementioned things, of neglecting afterwards that which you have promised, or of going back to your first life, or of separating yourself from your Spiritual Father and the Brethren (*Sisters*), who are your fellow ascetics, or vainly desiring to spend all your days in neglect. For you shall have to render accounts, heavier than before, at the dreadful and unerring tribunal of Christ, in proportion as you are now rejoicing in greater grace. And it would be better for you, as they say, not to vow, than to vow and not pay. And again, think not that during the preceding time of your sojourn here you have sufficiently fought against the invisible forces of the enemy; rather, know that from this time forward greater struggles will come upon you in the warfare against him. But, in no way will he prevail against you, if he finds you fenced about both with a strong faith in, and a love for, Him that guides you, and with uprightness of purpose in every obedience and lowliness.

Therefore, put far away from you every disobedience, contradiction, pride, strife, jealousy, envy, anger, loud talk, blasphemy, secret eating, boldness, particular friendships, laughter, quarreling, grumbling, gossip, private acquisition of small and wretched things, and all other kinds of wickedness, for the sake of which the wrath of God descends on them that do such things, and the tempter of souls begins to take root in them. But rather, instead of these things, acquire for yourself the things that are fit for Saints—brotherly love, tranquility, meekness, silence, reverence, instruction in and meditation on divine sayings, reading, keeping the heart from evil thoughts, working according to strength, abstinence, and endurance, even unto death—under the guidance of the *Spiritual* Father, with whom you entered into a spiritual relationship at your first and subsequent confessions, confessing the secrets of your heart, concealing nothing from him, but always revealing them to him, as the Divine Scriptures relate, for they say, "they were baptized, confessing their sins" *(Matt. 3:6)*.

Question: Do you confess all these things, a second time, in the hope of the power of God; and do you agree to hold fast to these vows, even to the end of your life, by the Grace of Christ?

Answer: Yes, God helping me, Reverend Father.

And immediately after these things, the Igumen says this to him (her):

Therefore, may the All-compassionate and Greatly-merciful God, Who openeth up to every one that comes unto Him with desire and fervent love, unsearchable goodness from the depths of His own most-pure being, saying, "A woman shall forget the child she has brought forth before ever I will forget thee"; Who also knoweth your desire, and to your good purpose doth lend His own strength for the fulfillment of His commandments, receive, embrace, and shield you; and may He be unto you a firm wall from the face of the enemy, a rock of endurance, a source of consolation, a giver of strength, an inspirer of boldness, a fellow combatant in courage, present with you when you lie down and when you get up, delighting and making glad your heart through the consolation of His own Holy Spirit, and counting you worthy of the portion of our Holy and Venerable Fathers, Anthony, Euthymius, Sabbas, and Anthony and Theodosius of the Caves, Sergius of Radonezh, Sergius and Herman of Valaam, Job of Pochaev, Seraphim of Sarov and Herman of Alaska, and all the other Venerable Fathers [for nuns: *of the Holy Protomartyr Thekla, Eupraxia, Olympias, and all the other Venerable Mothers*], with whom you also shall inherit the Heavenly Kingdom in Christ Jesus our Lord, to Whom be glory and might, dominion and power, with the Father and the Holy Spirit, now and ever, and unto the ages of ages.

Brethren: Amen.

The Igumen makes the Sign of the Cross three times on the head of the one receiving the Schema; and after the signing:

Deacon: Let us pray to the Lord.

Brethren: Lord, have mercy.

And turning toward the east, he says this Prayer:

O Master Almighty, Most-high King of Glory, Who, together with Thy living and hypostatic Word and the Spirit of Truth who proceeds from Thee, rulest over everything created, both visible and invisible; O God, Who sittest upon the Cherubim and at ceaselessly hymned by the thrice-holy voice of the Seraphim, before Whom stand a thousand thousands and ten thousand times ten thousand of holy Angels and hosts of Archangels: Thou art the Light which enlightens every man that comes into the world; Who art entreated by the Holy Theotokos and Ever-Virgin Mary, and by all Thy heavenly Church of the firstborn in the Jersusalem which is above. With a merciful eye, look upon the humility of Thy servant (*handmaid*), *N.*, who has promised and vowed before many witnesses. Join to the gift of adoption and Thy Kingdom, given him (*her*), through Holy Baptism, by his (*her*) first parents, this monastic and angelic vocation, that stands perfectly on the cornerstone and on the spiritual rock that is faith in Thee. Strengthen him (*her*) in the power of Thy might, and put on him (*her*) the whole armor of Thy Holy Spirit, for he (*she*) wars, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual wickedness. Gird his (*her*) loins with the power of truth, and clothe him (*her*) in the breastplate of righteousness and rejoicing, and put shoes on his (*her*) feet in preparation of the Gospel of peace. Instruct him (*her*) to take the shield of faith, wherewith he (*she*) shall be able to quench all the fiery darts of the evil one, and to take the helmet of salvation and the sword of the Spirit, which is Thy word, helping him (*her*) in the groanings of his (*her*) heart which cannot be uttered. Number him (*her*) with Thine elect, that he (*she*) may become Thy chosen vessel, a son (*daughter*) and heir of Thy Kingdom, a son (*daughter*) of light and of the day, of wisdom, uprightness, sanctification, redemption. Make him (*her*) a harmonious instrument, a sweet psaltery of the Holy Spirit, that henceforth, having progressively put off the old man, corrupted by the seductive deception of the serpent of many forms, he (*she*) may be clothed with the new Adam, which after God is created in holiness and righteousness. Strengthen him

(*her*) to bear at all times in his (*her*) body the wounds and the Cross of Jesus by which the world is crucified unto him (*her*), and he (*she*) unto the world. Form in him (*her*) the practicing of true virtue, and not the pleasing of men or the pleasing of self, in patient reverence, and in pious brotherly love and obedience. Grant unto him (*her*), whether awake, working, sleeping, or rising up, in psalmody and hymns and spiritual songs, after the manner of Angels to behold Thee with a pure heart, and to worship Thee, the only living and true God, to his (*her*) ineffable joy. For Thine is the Kingdom, and the Power, and the Dominion, and unto Thee are due all glory, honor, and worship, now and ever, and unto the ages of ages.

Brethren: Amen.

And immediately the Deacon sets the scissors on the Holy Gospel. And the Igumen says this Prayer:

Deacon: Let us pray to the Lord.

Brethren: Lord, have mercy.

O Holy Lord of Hosts, Father of our Lord Jesus Christ: Do Thou bless Thy servant (*handmaid*), whom Thou hast summoned to Thy spiritual bridal chamber, and make him (*her*) worthy to be Thy holy servant (*handmaid*). Grant wisdom unto him (*her*), and pour out upon him (*her*) the grace and understanding of Thy governing Spirit; strengthen him (*her*) for the warfare against the unseen enemy; cast down by Thy mighty power the uprisings of the flesh; grant him (*her*) to be well-pleasing unto Thee in unceasing hymns and doxologies, in fitting songs, in acceptable prayers, in righteous understanding, in a humble heart, and in the exercise of meekness and truth. And vouchsafe him (*her*) to please Thee in meekness, in love, in perfection, in understanding, in courage; and to offer unto Thee hymns and doxologies and prayers, for an odor of sweet fragrance. Make perfect his (*her*) life in holiness and righteousness, that having an abiding and pure union with Thee, he (*she*) may be counted worthy of the Heavenly Kingdom: Through the grace and compassion of Thine Only-begotten Son, with Whom

Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Brethren: Amen.

Then the Igumen, stretching out his right hand toward the Holy Gospel, says:

Behold, Christ stands here invisibly. See to it that no one compels you to come to this Schema. See that you desire of your own resolve to receive this Great Angelic Schema.

Answer: Yes, Reverend Father, of my own resolve.

And after the assurance has been given, the Igumen, pointing with his right hand to the scissors, *says to him (her), three times:*

Take up the scissors and give them to me.

And when he (she) has given up the scissors three times, the Igumen, pointing with his right hand to the Holy Gospel, again says to him (her):

Behold, you receive them, a second time, from the hand of Christ. See to Whom you approach, and to Whom you promise, and whom you renounce.

And taking up the scissors from the Holy Gospel, *the Igumen says:*

Blessed is God Who willeth that all men should be saved and come to the knowledge of the Truth, Who is blessed unto the ages of ages.

Brethren: Amen.

And the Igumen tonsures the top of his (her) head in crosswise form, saying:

Our Brother (*Sister*), *N.* (*new name*), is tonsured, a second time, in the hair of his (*her*) head, as a sign of his (*her*) final renunciation of the world, and of everything that is in the world, and for the final restraining of his (*her*) will and of all fleshly desires, in which to keep himself (*herself*) in silence and perseverance, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

And the Brethren sing three times:

Lord, have mercy.

And the Igumen, touching with his right hand the Vlasyanitsa, with which the one receiving the Schema is clothed, and holding it, says:

Our Brother (*Sister*), *N.*, is clothed, a second time, in the garment of truth, and is arrayed in the robe of gladness, of the Great Angelic Schema, in which he (*she*) will remain, for Christ's sake, in full and voluntary poverty both of soul and body; and for the entire avoidance of all acquisition and keeping of personal possessions; and for the putting away and trampling underfoot of all sorrows and troubles proceeding from demons, the flesh and the world; and for his (*her*) perpetual spiritual joy and gladness in Christ: in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

And he signs him (her) with the Sign of the Cross. And he (she) kisses the ***Vlasyanitsa*** *and the right hand of the Igumen. And the Igumen immediately clothes him (her) with the* ***Riasa of the Skhimnik****, that is, the* [*Inner Riasa* (the *Podriasnik*—cassock)], *which was also worn before, while the Brethren sing, three times:* Lord, have mercy.

Then, the Superior, taking the Great Paraman, and holding it in his left hand, says:

Our Brother (*Sister*), *N.*, receives the full Paraman of the Great Angelic Schema, for a garment of incorruption and purity, both of soul and body, and for a perpetual reminder of his (*her*) taking upon himself (*herself*)

Christ's easy yoke, and of bearing His light burden, and for the curbing and restraining of all his (*her*) fleshly lusts and desires, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord have mercy.

Then, signing the ***Paraman*** *and giving it to him (her) to kiss, he lays it upon his (her) shoulders, while the Brethren sing, three times:* Lord, have mercy.

Then, the Igumen, taking the ***Leather Belt*** *and holding it with his left hand, says:*

Our Brother (*Sister*), *N.*, is girded about his (*her*) loins, a second time, with the power of truth, for mortification of body and renewal of spirit, and for courage and caution, in fulfillment of the commandment of Christ, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

And, signing it with his right hand, he girds the Skhimnik with it, while the Brethren sing, three times: Lord, have mercy.

Then the Igumen, taking the ***Cowl*** *with the* ***Analav*** *(which are always joined together) and holding them in his left hand, says:*

Our Brother (*Sister*), *N.*, is covered with the Cowl of guilelessness, with the helmet of a saving hope, and of a silent dwelling in spiritual meditation, and in cautious taking heed to himself (*herself*), in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

Then, blessing with his right hand the ***Cowl*** *(Koukoulion), together with the* ***Analav****, and giving them to him (her) to kiss, he puts them on him (her), covering his (her) head, his (her) front, and his (her) back; and after that, taking with his left hand the front part of the* ***Analav****, he blesses it with his right hand, and give it to him (her) to kiss, saying:*

Our Brother (*Sister*), *N.*, takes the Analav as his (*her*) cross upon his (*her*) shoulder, that he (*she*) may follow the Master Christ, and always bear in remembrance His voluntary sufferings and death, which He endured for our sakes; and that he (*she*) may strive, as far as possible, to imitate them, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

And the Brethren sing thrice, Lord, have mercy.

And after this, taking the ***Mantiya*** *of the Skhimnik (which has no folds) and holding it with his left hand, he says:*

Our Brother (*Sister*), *N.*, is clothed, a second time, in the robe of salvation and in the armor of righteousness, that he (*she*) may withdraw himself (*herself*) from all unrighteousness, and with carefulness put away the vain imaginations of his (*her*) mind and the subtleties of his (*her*) will; that he (*she*) may have the remembrance of his (*her*) own death always in his (*her*) mind and consider himself (*herself*) to be crucified to the world and to be dead to every evil deed, but always alive for the showing forth, without laziness, of every Christian virtue, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

And, signing it with his right hand, he clothes the Skhimnik, while the Brethren sing, three times: Lord, have mercy.

Then, taking the ***Sandals*** *and holding them in his left hand, he says:*

Our Brother (*Sister*), *N.*, is shod, a second time, with sandals for the proclamation of the Good News of peace; that he (*she*) may be swift and diligent in every obedience and in every good deed, but slow and unready for the fulfilling of his (*her*) own will or for any unseemly work; and that he (*she*) may bravely and patiently, by night and by day, engage in standing in prayer, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

And, blessing them with his right hand, he puts them on his (her) feet, while the Brethren sing, three times: Lord, have mercy.

Then, taking the ***Prayer Rope*** *(Vervitsa), and holding it in his left hand, he says:*

Take, Brother (*Sister*), *N.*, a second time, the sword of the Spirit, which is the word of God, for continual prayer to Jesus; for you must always have the Name of the Lord Jesus in mind, in heart, and on your lips, every saying, "O Lord Jesus Christ, Son of God, have mercy on me, a sinner." And know that, henceforth, you must have the word of God ceaselessly upon your lips, in prayer, in psalms and hymns and spiritual songs; and may no vain words go forth out of your mouth, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

And, blessing the ***Prayer Rope*** *with his right hand, he gives it to the Skhimnik, while the Brethren sing, three times:* Lord, have mercy. *And he (*she*), taking the* ***Prayer Rope****, kisses it and the right hand of the Igumen.*

Then, taking the ***Hand Cross*** *and holding it in his left hand, the Igumen says:*

Take, Brother (*Sister*), *N.*, a second time, the shield of faith, the Cross of Christ, with which you will be able to put out the flaming darts of the Evil One; and remember always how the Lord said, "He who would come after me, let him deny himself, and take up his cross and follow Me." Let us all say for him (*her*), Lord, have mercy.

And, signing the Skhimnik with the ***Cross*** *in crosswise form, he gives it to him (her). And he* (she), *taking it in his (her) right hand, kisses the* ***Cross*** *and the right hand of the Igumen, while the Brethren sing, three times:* Lord, have mercy.

And finally, taking a ***Lighted Candle****, the Igumen gives it to him (her), saying:*

Take, Brother (*Sister*), a second time, this candle, and know that from henceforth you must, by a pure and virtuous life, and by a good character, and by word and deed, and by a humble demeanor, by a gentle and silent taking heed to yourself, and by an ever-strict abstinence, to be a light unto the world. For the Lord said, "Let your light so shine before men that they may see your good works, and glorify your Father, Who is in Heaven." Let us all say for him (*her*), Lord, have mercy.

And the Skhimnik, taking the ***Candle****, kisses the Igumen's right hand, while the Brethren sing, three times:* Lord, have mercy.

And after all this, blessing the Skhimnik with his right hand, the Igumen says:

Our Brother (*Sister*), *N.*, has received the Great Angelic Schema and has been clothed, a second time, in the whole armor of God, that he (*she*) may be able to vanquish all the power and warfare of principalities and powers, and rulers of the darkness of this age, of evil spirits under the heavens, in silence giving heed to himself (*herself*), in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

And the Brethren sing, three times: Lord, have mercy.

And immediately after these things, the Brethren sing these Troparia, **TONE 4***:*

Put on the robe of salvation, gird yourself with the belt of chastity, receive the Sign of the Cross, equip your noetic feet with the armor of abstinence, and you will find rest for your souls.

My soul shall rejoice in the Lord, for He has put on me the robe of salvation, and with the garment of rejoicing He has clothed me. He has put a crown upon me as upon a bridegroom, and as a bride He has adorned me with beauty.

And after these, the Igumen reads this Prayer:

Deacon: Let us pray to the Lord.

Brethren: Lord, have mercy.

O Lord our God, Who art faithful in Thy promises, and immutable in Thy gifts, and indescribable in Thy love for man; Who hast called Thy creature with a holy calling, and hast led Thy servant (*handmaid*), *N.*, into Thy spiritual way of life: Do Thou grant unto him (*her*) a becoming way of life, a behavior virtuous and irreproachable, that, living in holiness, he (*she*) may preserve unblemished the Schema, with which, by Thy power, he (*she*) has been clothed: with the Robe, being clothed with righteousness; and with the Belt, carrying about in himself (*herself*) mortification of the body and chastity; and with the Cowl, putting on the helmet of humility and salvation; and with the Analav, adorned with the Cross and the Faith; and with the *Mantiya*, being protected by a robe of incorruption; and with the Sandals, that he (*she*) may walk in the way of peace and salvation, in which he (*she*) may become terrible to adversaries, invincible to enemies, a stranger to all sweet things and shameful desire; trained to obedience, practicing abstinence, submitting to the rule of the ascetical life; that in psalms and hymns and spiritual songs he (*she*) may glorify Thy Most-honorable and exalted Name, following in the footsteps of the great Prophet Elijah, and of the Holy Prophet, Forerunner and Baptist John; that he (*she*), having attained the measure of perfection, may finish his (*her*) course, may keep the Faith, and be clothed with the incorruption of the Angels, and be numbered with Thy holy flock, and may obtain a position at Thy right hand, and hear the blessed voice: "Come, you blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world" *(Matt. 25:34)*; of which also, O God, do Thou count us worthy to become heirs, by Thy grace. For Thou art a God of mercies, compassions, and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Brethren: Amen.

Igumen: Peace be unto all.

Brethren: And to your spirit.

Deacon: Bow your heads unto the Lord.

Brethren: To Thee, O Lord.

And the Igumen reads this Prayer quietly, with bowed head:

O Lord our God, do Thou lead Thy servant (*handmaid*), *N.*, into Thy spiritual court, and number him (*her*) with Thy rational flock. Cleanse his (*her*) mind from the carnal desires and useless deception of this life. Grant him (*her*) to be ever mindful of the good things prepared for them that love Thee and who crucify themselves to this life for the sake of Thy Kingdom. For Thou art the Shepherd and Visitor of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Brethren: Amen.

If the Divine Liturgy is being celebrated, then the serving Priest, immediately after the conclusion of the Prayers of Tonsuring, exclaims: For holy art Thou, O our God.... *And the Choir sings:* Holy God.... *And the Prokeimenon of the Tonsuring, and the Epistle and Gospel of the Day are read; and the rest of the Divine Service is celebrated, in order, as usual. And the* [newly-tonsured one] *communes of the Divine Mysteries of the Body and Blood of the Lord. After the Prayer Before the Ambon and* I will bless the Lord at all times..., *the Brethren sing this Stikheron,* **TONE 1***:*

Brethren, let us understand the power of the Mystery, for when the Prodigal Son makes haste from sin to the Father's house, the Most-good Father, going forth to meet him, kisses him, and again gives him the tokens of His own glory. A mystical festival is celebrated by

those on High, and the fatted calf is offered in sacrifice, that we also may live a life worthy both of the Father Who offereth, as the Lover of Mankind, and of the glorious Offering, the Savior of our souls.

As this is being sung, all the Brethren (Sisters), coming two by two, according to rank, kiss the Cross and the new Brother (Sister), inquiring of him (her):

What is your name, Brother (*Sister*)?

And he (she) answers, pronouncing his (her) new name. And each of the Brethren (Sisters) bows to him (her), and says to him (her), while departing:

May you be saved in the Angelic Rank.

And at the conclusion of the singing, the Dismissal is pronounced.

But, if the Divine Liturgy not be celebrated, then immediately after the Prayer, O Lord our God..., *the Deacon says this Litany:*

In peace let us pray to the Lord.

Brethren: Lord, have mercy *(after each petition)*.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For our Brother (*Sister*), *N.*, and for his (*her*) protection and help from God, let us pray to the Lord.

That he (*she*) may fulfil his (*her*) intention in the Monastic Great Schema, unblemished, blamelessly and without stumbling, let us pray to the Lord.

For the illumination of his (*her*) soul in abstinence and asceticism, let us pray to the Lord.

For his (*her*) deliverance from every worldly desire and from passionate attachment to his (*her*) kinsmen after the flesh, let us pray to the Lord.

For the remission of his (*her*) sins and for the pardon of his (*her*) transgressions, and that he (*she*) may be exalted above all thoughts of the world, let us pray to the Lord.

That he (*she*) may abide in all piety, reverence, and purity, let us pray to the Lord.

That he (*she*) may lay aside the old man and be clothed in the new which is created after God, let us pray to the Lord.

For his (*her*) and our deliverance from all affliction, wrath, *danger,* and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Brethren: To Thee, O Lord.

The Priest says, aloud:

For Holy art Thou, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Brethren: Amen.

And they sing:

As many as have been baptized into Christ have put on Christ. Alleluia. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Have put on Christ. Alleluia.

As many as have been baptized into Christ have put on Christ. Alleluia. *(thrice)*

Deacon: Let us attend.

Igumen: Peace be unto all.

Reader: And to your spirit.

Deacon: Wisdom. Let us attend.

Reader: The Prokeimenon in the Third Tone:

(Prokeimenon, **TONE 3**:)

The Lord is my Light and my Savior; Whom, then, shall I fear? *(26:1)*
Vs. The Lord is the Defender of my life; of whom, then, shall I be afraid? *(26:1)*

Deacon: Wisdom.

Reader: The Reading from the Epistle of the Holy Apostle Paul to the Ephesians.

Deacon: Let us attend.

The Reader reads the Lesson from the Apostol:

The Epistle to the Ephesians (*Pericope 233—Eph. 6:10-17*):

Brethren: Be strong in the Lord, and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Therefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girded about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Good News of peace. Above all, take the shield of faith, by which you shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.

Priest: Peace be to you.

Reader: And to your spirit.

Deacon: Wisdom. Let us attend.

Reader: The Psalm of David, Alleluia.

(Alleluia, **TONE 1**)

Vs. This poor man cried, and the Lord heard him, and saved him out of all his troubles. *(33:7)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Igumen: Peace be unto all.

Brethren: And to your spirit.

Igumen: The Reading from the Holy Gospel according to *Saint* Matthew.

Brethren: Glory to Thee, O Lord, glory to Thee.

The Igumen reads the Gospel:

The Gospel according to Matthew
(*Pericope 39 and 43—Matt. 10:37-38; 11:28-30*):

The Lord said: He that loves father or mother more than me is not worthy of Me; and he that loves son or daughter more than Me is not worthy of Me. And he that takes not his cross, and follows after Me, is not worthy of Me. Come unto Me, all that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and you shall find rest for your souls. For My yoke is easy, and My burden is light.

Brethren: Glory to Thee, O Lord, glory to Thee.

And after the Gospel, the Deacon says this Litany:

Deacon: Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Brethren: Lord, have mercy. *(thrice)*

Deacon: Again we pray for the forgiveness and remission of the sins of the servant (*handmaid*) of God, *N.*.

Brethren: Lord, have mercy. *(thrice)*

And the Igumen exclaims:

For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Brethren: Amen.

And the Igumen says this Prayer over the head of the one who has received the Holy Great Angelic Schema:

52.

PRAYER AT THE LAYING ASIDE OF THE COWL*

O Most-merciful Lord, Who by the taking of the Angelic Schema hast bestowed upon Thy servant (*handmaid*), *N.*, the Cowl, for a helmet of the hope of salvation: Do Thou preserve, therefore, such a grace of Thine from being taken from his (*her*) head, maintaining and keeping fervent his (*her*) thoughts, ruling them, unshaken from the wiles of the adversaries, that he (*she*), trampling underfoot the head of the all-evil serpent—who has been permitted to lie in wait for his (*her*) heel—may lift up the eyes of his (*her*) mind to Thee, the dread and only Head of all things. For Thou art the light and sanctification of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Brethren: Amen.

Igumen: Peace be unto all.

Brethren: And to your spirit.

Deacon: Bow your heads unto the Lord.

Brethren: To Thee, O Lord.

And the Igumen reads this Prayer (quietly) *over the bowed head* of the one who has been tonsured:

Bless, sanctify, and preserve from every harmful temptation, whether visible or invisible, O Master, him (*her*) that has bowed down his (*her*) own head unto the fiery Head, that is, unto Thee, the invisible and only truly-wise God.

Exclamation:

For Thine is the Kingdom, and the Dominion, and the Power, and unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Brethren:

And immediately the Brethren (Sisters) kiss the Cross and the Newly-tonsured one, as directed above. And this Stikheron, **TONE 1** *("of the Tone") is sung:*

Brethren, let us understand the power of the Mystery, for when the Prodigal Son makes haste from sin to the Father's house, the Most-good Father, going forth to meet him, kisses him, and again gives him the tokens of His own glory. A mystical festival is celebrated by those on High, and the fatted calf is offered in sacrifice, that we also may live a life worthy both of the Father Who offereth, as the Lover of Mankind, and of the glorious Offering, the Savior of our souls.

And then the final Dismissal to the glory of God.

---

*This **Prayer** is as taken from the ***Trebnik*** of the Kiev-Caves Lavra (1902). According to ancient practice, preserved in modern editions of the ***Book of Needs***, the newly-baptized, in their white baptismal robes, remained in church during the course of Bright Week (having been baptized on Great Saturday). On the Eighth Day the Holy Chrism was washed off and they removed their white garments, assuming everyday garb. Likewise, in imitation of Baptism, the Skhimnik remained in the Monastery church in all his (*her*) monastic garments. On the eighth day, all the brethren (*sisters*) having gathered together for a Divine Service, the aforementioned Prayer was said and the Cowl (and veil) was removed. The Skhimnik then put on the Klobuk, as being a more convenient head-covering for daily use (e.g., at Trapeza (Refectory)). The Cowl was worn, however, for Divine Services, and whenever the Skhimnik was called away from the Monastery for some Church purpose, should it occur. As, in modern practice, the Ablution of the newly-baptized is joined together

with the Baptism, so this Prayer is often said together with the tonsuring. If, however, it be said on the eighth day, it would be preceded by:

Deacon: Let us pray to the Lord.

Brethren: Lord, have mercy.

And then the Prayer, "O Most-merciful Lord...", would be read, followed by the Small Dismissal.

APPENDIX

CONCERNING DISMISSALS

Most of the time, the conclusion of an *Office*, *Prayer*, *Order*, etc., a "Dismissal" is called for without any other designation. Unless otherwise specified, this means the *Little Dismissal* according to the following form:

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory...now and ever....Lord, have mercy (*thrice*)...Father, Bless.

Priest: May Christ our True God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, as He is good and the Lover of Mankind.

DISMISSALS—DAYS OF THE WEEK

SUNDAYS:

May He Who rose from the dead, Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

MONDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; by the protection of the honorable bodiless powers of Heaven; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and

righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

TUESDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; of the honorable and glorious Prophet, Forerunner and Baptist John; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

WEDNESDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; by the power of the precious and lifegiving Cross; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THURSDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of our Father among the Saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

FRIDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; by the power of the precious and lifegiving Cross; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

SATURDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and Godbearing Fathers; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

DISMISSALS—FESTAL CYCLE

THE NATIVITY OF THE THEOTOKOS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THE EXALTATION (ELEVATION) OF THE CROSS:

May Christ our true God, through the prayers of His Most-pure Mother; by the power of the precious and lifegiving Cross; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy

and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THE PROTECTION OF THE THEOTOKOS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THE ENTRY OF THE THEOTOKOS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THE NATIVITY OF CHRIST:

May He Who was born in a cavern and lay in a manger for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE CIRCUMCISION OF CHRIST:

May He Who on the eighth day deigned to be circumcised in the flesh for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE THEOPHANY OF CHRIST:

May He Who deigned to be baptized by John in the Jordan for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE MEETING OF CHRIST:

May He Who deigned to be carried in the arms of the righteous Simeon for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE TRANSFIGURATION OF CHRIST:

May He Who was transfigured in glory before His Disciples on Mount Tabor for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE DORMITION OF THE THEOTOKOS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

DISMISSALS—LENTEN CYCLE

PALM SUNDAY:

May He Who deigned to sit on the foal of an ass for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of

all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY MONDAY through HOLY WEDNESDAY:

May the Lord Who is going to His voluntary Passion for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY THURSDAY:

May He Who showed us the most excellent way of humility when He washed His Disciples' feet and condescended even to the Cross and burial because of His exceeding goodness, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY FRIDAY:

May He Who endured fearful sufferings, the lifegiving Cross, and voluntary burial in the flesh, on behalf of us men and for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY SATURDAY:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and Godbearing Fathers; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

DISMISSALS—PASCHAL CYCLE

HOLY PASCHA and BRIGHT WEEK:

May Christ, Who rose from the dead, trampled down death by death, and upon those in the tombs bestowed life, our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE ASCENSION:

May He Who in glory ascended from us into Heaven and sat at the right hand of God the Father, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY PENTECOST:

May He Who sent the Most-holy Spirit from Heaven upon His holy Disciples and Apostles in the form of fiery tongues, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

✚ **Glory be to God for all things.** ✚

STS

Press

ICON AND BOOK
$30.00